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JANUARY • 1959

# Moody

## MONTHLY

How Russian believers live—  
**I MET IRON CURTAIN  
CHRISTIANS**

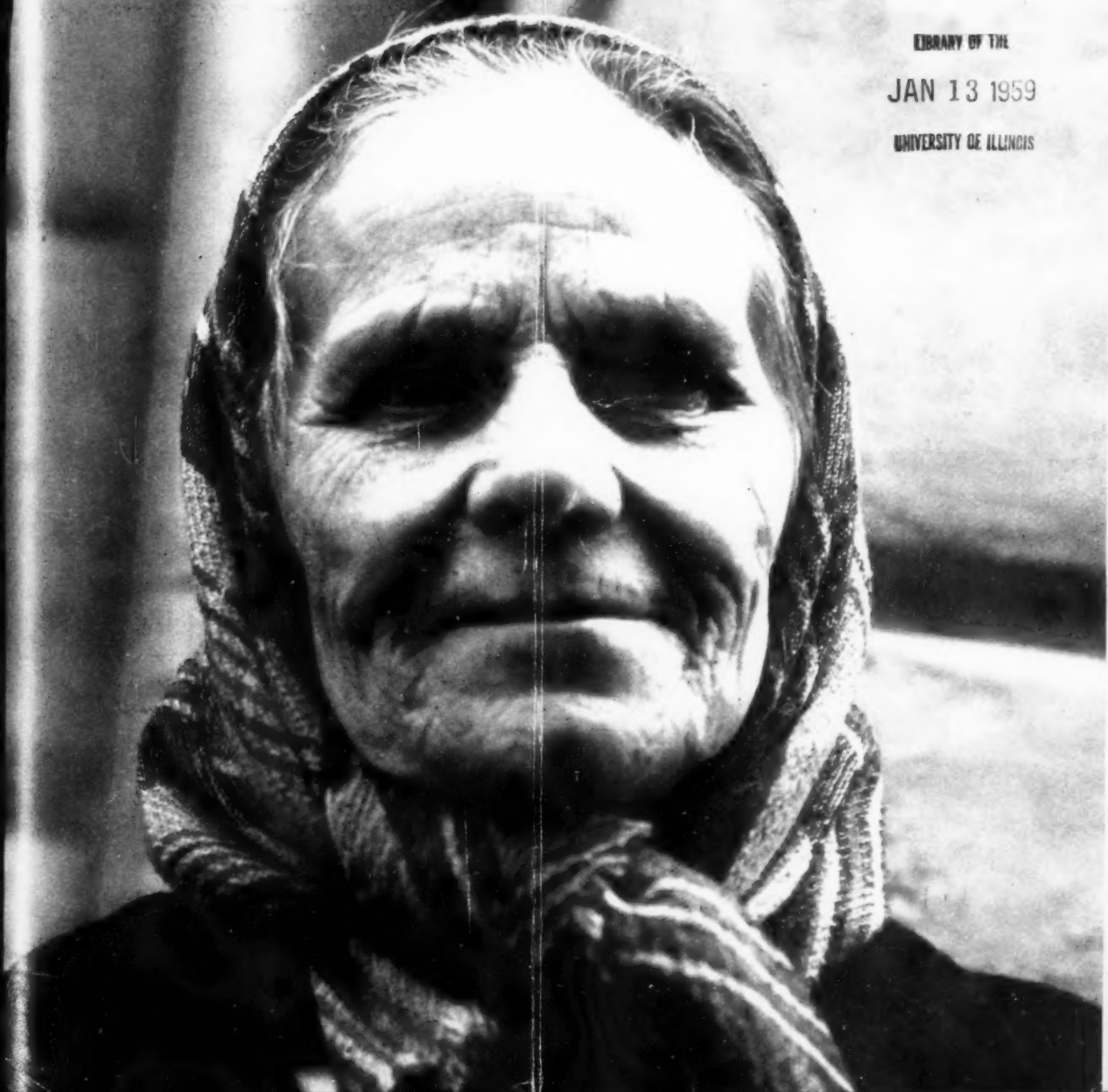
By Paul E. Freed

**Why the Revision  
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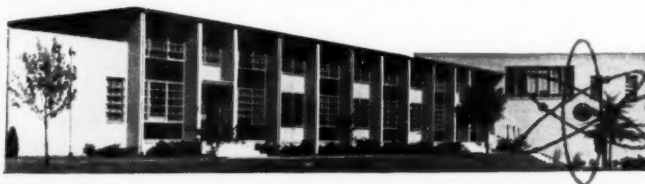
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## Heavenly Clouds

By Ramona L. Snow

I WAS feeling quite depressed one cloudy, gray day. Everything seemed to be going wrong. Just then my little three-year-old came in. She was singing the tune of the song, "Heavenly Sunshine," but the words were different, and seemed directed straight into my own gloomy heart. She was singing:

*Heavenly clouds, heavenly clouds,  
Filling my soul with glory divine.  
Heavenly clouds, heavenly clouds,  
Hallelujah, Jesus is mine!*

It isn't just sunshine that God sends into our lives. He sends the clouds, also. They challenge us to find His glory within the cloud. And that glory is Christ.

We are admonished to "give thanks always for all things" (Eph. 5:20); and reminded that "all things work together for good to them that love God" (Rom. 8:28). So we should look up with a song, realizing that our clouds are heaven sent.

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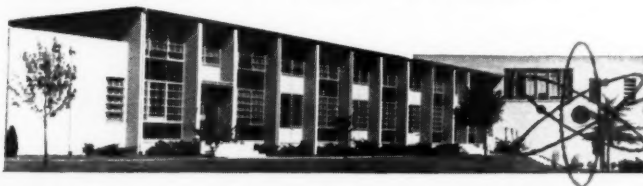
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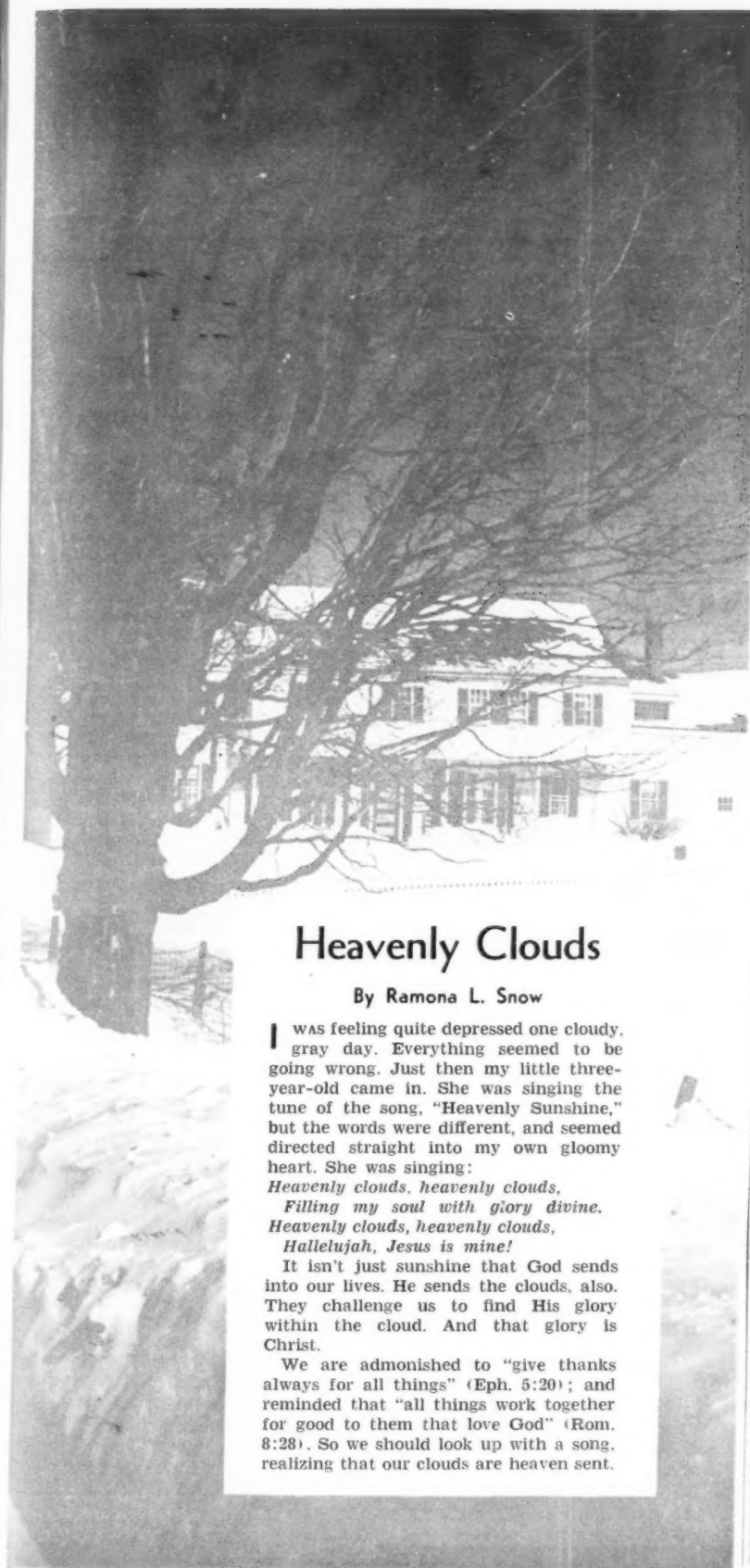
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## This Month

THIS is the time of year that the Western world traditionally recognizes as the "month of beginnings." Five years ago (lacking a month) the "Voice of Tangiers" in Morocco went on the air for the first time, stretching its electronic arms into Europe, Asia and Africa. Our lead story is a picture feature of Paul Freed's (the Voice's founder and president) second journey into Russia and what he saw there. It's also the story of missionary penetration by radio that few would have dared to believe possible. "I Met Christians in Russia" is, incidentally, a follow-up of the fascinating story Paul Freed wrote for us in May, 1957.



Van Ness

Charles Van Ness' allegory, "Wanted: An Air-Conditioned Lions' Den," will tickle the risibilities (to use an old cliché) of many of our readers. But after the first smile will come a critical self-examination, or we miss our guess. In this article, Mr. Van Ness combines a fine discernment with Christian grace to give a revealing picture of some twentieth century Christians.

Speaking of beginnings reminds us of the first article in a series of expositions of great Bible chapters, "The Question of Questions," by Charles Ferguson Ball. Dr. Ball has gotten us off to a grand start with his exposition of Psalm 24.

A number of other outstanding men have graciously consented to write for us in this series. Please don't miss a one!

It would seem that Neil Winegarden, professor of homiletics and pastoral theology at Wheaton College, has donned his other hat, so to speak, in "Ears to Hear." In this article, Dr. Winegarden offers suggestions to church members on how to listen to sermons—thereby getting across some down-to-earth counsel that both pastors and their people will appreciate.

A year or so ago, E. Schuyler English relinquished "Our Hope" magazine, which he had edited for some eleven years, to accept the post of committee chairman for the projected revision of the Scofield Bible. In an exclusive interview with MOODY MONTHLY as to the why and how of this tremendous project, Dr. English gives our readers the first view of a work whose impact, if judged by that of the present Scofield Bible, will be immeasurable. You simply cannot afford to pass this one by.

We must say something in closing about "You Can Appreciate Your Predecessor," by A Pastor Who Does. In this refreshing article, a pastor who has had his brush with the realities offers a mature word of counsel to others in the pastorate. We can't tell you his name, but if you guess it correctly we'll let him take it from there!



Winegarden





# MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

JANUARY • 1959

Volume 59 • No. 5

WILLIAM CULBERTSON  
editor-in-chief

WAYNE CHRISTIANSON  
executive editor

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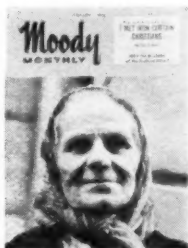
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### THE COVER

We are not all, as someone glibly said, the inevitable product of our times. Beyond the reach of world-complacent men are influences that diligently work while history sleeps. See on this rugged face a story old for all who will to read of one who keeps her faith inviolate, bright-burning, in a harsh environment.



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youth supplement

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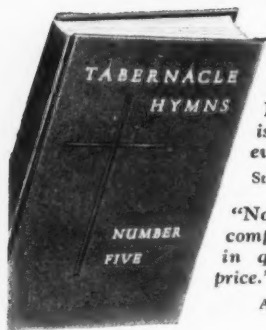
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January, 1959



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## Our Moody Readers

### The Prophecy Issue

Just finished reading October issue of M/M and I think it is the best ever. You are to be congratulated.

Because of the imminence of the Second Coming of the Lord, what could be of more importance to the believer than the prophecies of the Bible? I intend to keep my copy "top drawer" in my desk.

The issue over all is a monumental piece of work and I praise the Lord for it.—William L. Dambach, Cape May, N. J.

... an understanding of the subject such as I've never had before. I praise God that He has used you to bring light to bear on a difficult but vitally important subject.—William D. Lombard, Pensacola, Fla.

... one of the best I've ever read. This [seems] providential to me. I was just beginning a Bible study class in prophecy and when I looked that number over, I asked each of the class to send for a copy ... —Louella Greenwood, Navasota, Tex.

### That Insurance Question!

More letters from readers taking both sides of the issue of "The Christian and Life Insurance" appear on pp. 9 of this issue.

I have been wondering for a long time why you didn't print more articles along the line of prophecy. It is a most thrilling subject and one that so many preachers keep silent about.

I have been an evangelical Sunday school teacher for more than 50 years and know it is one of the most important themes in the Bible, next to salvation. Since so many people won't read the Bible (including many church members) and so many pastors won't preach on any phase of it, especially the Second Coming of our Lord, then how are people going to know what lies ahead in world events?

I for one, being now almost 75 years old, fully believe we are nearing the end of this church age. We do not know the day or the hour, yet I feel if folks were instructed along those lines by more pastors and magazines like yours, they would want to accept Christ as their personal Saviour and not put it off.—Vina Knauss, Canton, Ohio.

### Evangelism in Chicago

In September MOODY MONTHLY, page 8, the paragraph [under "World Datelines"] on The Church Federation of Greater Chicago seems to give the wrong impression that the Federation decided on a 20 year program of evangelism after learning that there was not sufficient support for the Billy Graham Crusade.

The 20 year campaign of evangelism is earlier, larger and more inclusive than the Billy Graham Crusade [which] was considered as only one part of the total ... program.—Fred E. Johnson, Wheaton, Ill.

### God Shall Supply

... when I read "Tables in the Wilderness" (Nov.) yesterday, I burst into tears of joy at God's goodness in supplying the desperate needs of those sick children. I sensed obedience within me to Psalm 107 ... How plainly He speaks when we are willing to hear!—Margaret Nickerson, Oakland, Calif.

### Friends Abroad

I greatly appreciate your sending me your good magazine which proves very helpful to me. I have already read it from cover to cover and have found much inspiration and encouragement for my service here.—José Grau Balcells, Barcelona, Spain.

### Sunday School Lessons

... writing to express my appreciation of your exposition of the International Uniform Sunday School lesson. I use them each Sunday. They summarize and organize the study so much ... Though I've taught Sunday school for over 35 years, it seems as though each time we study [the Word] there is so much more to see.

Thank you for your faithful and consistent help. — Mrs. Victor Tyberg, Grantsburg, Wisc.

I enjoy the Sunday school lessons so much and wish [you] would give more space to them.—Mrs. Arthur Buente, Bonfield, Ill.

... particularly find the Sunday school lessons very helpful. Once I get my new copy I hate to put it down until I have read the whole paper from cover to cover.—Mrs. Glenn Scott, Long Prairie, Minn.

### Help for Junior Church!

... suggest you include some material for Junior Church, both about the organization and study helps. We have talked to workers from several areas [and] all agree the material is very limited. In many churches this is a rather new department and in the hands of inexperienced workers.

We feel Junior Church should be evangelistic and teach the children to worship. Most of the material we have found is along Sunday school lesson lines. Some churches seem to merely entertain the children. In fact, one nine-year-old told me they have a flannelgraph lesson followed by Sugar Creek stories—good stories, but hardly suitable for worship or Bible teaching.—Mrs. Fred Gribbell, Tustin, Mich.

Moody Monthly

# report



WORLDWIDE NEWS • Charles T. Lampman, editor

## NAMES IN THE NEWS



Beavan



Sweeting

• **JERRY BEAVAN**, Billy Graham's personal representative, in Australia in preparation for the Australia-New Zealand Crusade which is to commence early next month, has expressed astonishment at the "phenomenal interest" being taken in that effort. He told a group of pastors that he had "come to promote the Crusade, but was finding it hard to keep up with the interest already displayed."

• **GEORGE SWEETING** is leading a three-man team of U.S. evangelists (Harry Lui and John Peters of the Pocket Testament League) in a special Gospel distributing tour of public schools in Germany. Beginning in Frankfurt and working through the Ruhr Valley to Berlin, they plan to visit five schools a day and distribute 150,000 Gospels of John.

• **JACK W. MURRAY**, who has been co-pastor of Church of the Open Door, Philadelphia, with Dr. Merrill T. MacPherson for the past eight years, has accepted a call to that pastorate following the resignation of Dr. MacPherson who has been incapacitated by illness for ten years. Pastor Murray will also continue as president of Shelton College.

• **STANLEY HEIL** of Slatington, Penna., has devoted his spare time on Sunday afternoons and evenings since 1925 to a special project. He is compiling his own personal concordance to the Bible. In the 33 years spent on his project he has indexed all words up to the letter "S".

• **SAM MORRIS**, the man the liquor industry fears more than sin itself, is finding real enthusiasm for his "Voice of Temperance" program being broadcast each Monday evening over coast to coast facilities of the NBC radio network. The program is now in its 24th year and is the only nation-wide Christian temperance broadcast.

## Christian Use of Radio Increasing Rapidly

The thrilling challenge of communicating the gospel world-wide through radio has been accepted. In many areas of the world the Christian use of this new tool of evangelism is increasing rapidly. Evangelicals, thanks to a few hearty pioneers, are in the forefront of this advance. Last month, especially, news reports were enthusiastic.

Last June when representatives of more than 25 groups engaged in missionary radio broadcasting met at the Moody Bible Institute, Chicago, it was considered wishful thinking when the World Conference on Missionary Radio went on record as aiming to "blanket the globe" with gospel broadcasting. One authority has tabulated a list of 45 evangelical radio stations in operation throughout the world, 19 of which are affiliated with WMR.

## BROADCAST

## ROUNDUP

Three new giant projects are under way: 1) WMR is forging ahead with plans for a "European HCJB" patterned after the Quito, Ecuador, station now in its 27th year of successful broadcasting. 2) EPI (International Evangelical Radio Station) is rapidly winning support in Europe for an international station in Switzerland with plans for a million dollar transmitting facility. 3) The Lutheran World Federation has approved construction of a radio station in Africa to cost about a half million dollars.

Other recent developments in the Christian use of radio:

The Evangelical Alliance Mission station on the Island of Aruba in the Netherland Antilles began broadcasting November 2. Known as Station Victoria, PJA-6, the new voice has a schedule which includes five hours of programs daily and six and one-half hours on Sundays.

The Far East Broadcasting Company in Manila is testing their newly installed 50,000-watt transmitter for India. The tests show that the signal comes through clear and strong. This clears the way for the Evangelical Radio Fellowship of India to continue with plans for three hours of programs in the morning and three in the afternoon, to be prepared in India and aired from Manila.

The Inter-American Missionary Society is now operating station 4VEH in Cap Haitien, Haiti. A new 5,000-watt transmitter is planned for 1959.

Radio facilities here in the U.S. are being expanded, too. A new "ham" station, K9ATE, in Wheaton, Ill., was added to the short-wave radio network of the Missionary Communications Service. (MCS consists of 100 Christian mission boards providing communication between mission outposts and stations in this country.)

**SEARCHING:** Mrs. Joyce Van Steenburgh of Huntington, N.Y., is the national secretary of a group known as South Pacific Allies and Neighbors. SPAN, her husband's answer to an "urge" to do something to repay New Guinea natives who turned jungles into landing fields, unloaded bullet-pocked airplanes and who often led downed U.S. Air Force fliers to safety, is conducting a campaign among former servicemen to provide this \$50,000 twin-engine airplane for missionary use. The plane has been selected by Missionary Aviation Fellowship representatives as especially needed for flying over dense jungles. Richard Van Steenburgh is currently trying to locate former AF personnel who served in the South Pacific. His address: SPAN, Box 336, Huntington Station, New York.



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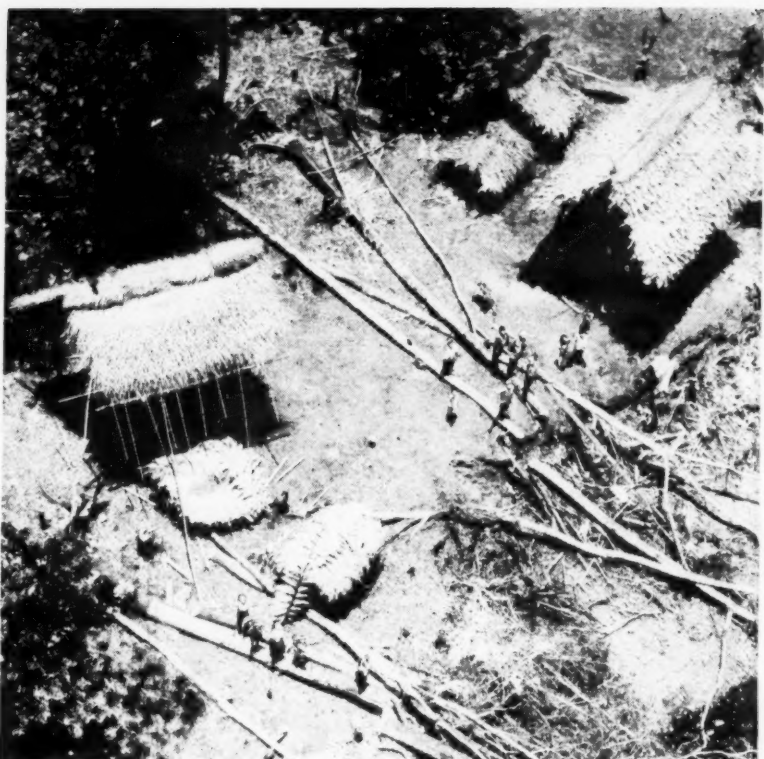
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Where the five Ecuador missionaries met their death in Jan., 1956. Betty Elliot and Rachel Saint, led by Dayuma, Auca convert to Christianity, are now living among the tribe, with unparalleled faith and courage establishing the foothold so dearly bought. Both women are seen standing on a log in the foreground, waving from their home. Picture taken from Missionary Aviation Fellowship plane during a supply drop.

Revival Time, the Assemblies of God official radio voice, now in its sixth year on the ABC network, using a total of 328 network and independent stations, including 26 foreign outlets, is planning to expand its listening audience from 12 to 15 million this year, using the slogan: "49 in '59."

In Los Angeles, a new kind of religious broadcasting endeavor became officially incorporated recently. Directed by the Rev. David V. Benson, the non-profit organization will be known as "Russia for Christ." Its purpose is to broadcast the Christian message to the people of Russia. Each week, five half-hour programs are now being broadcast via the Voice of Tanager into the heart of Russia. Sermons are painstakingly drafted by Benson, a Presbyterian minister who has spent ten years studying the Russian language and culture. The messages are then expertly translated by a skilled Russian-born linguist. The translator carefully studies each sermon, using the best possible Russian phrasing and idiom to make them as perfect as possible.

During the past year the Lutheran Hour gospel broadcast has been sent to 11 new lands in five new languages. These include Thailand, Togoland, Nigeria and several other African countries. The Lutheran Hour is released by 1,044 radio stations around the world. It is broadcast in 68 countries and in 59 languages, at a cost of \$1,545,000 annually.

Missionary Norman Lewis reports that

a five-minute daily gospel broadcast known as "Christian Meditations" has begun broadcasting on nine commercial stations covering Argentina and adjoining countries.

"Decision," the Billy Graham radio program now being produced in Spanish, will be broadcast weekly over some 20 Latin American stations starting the first Sunday in January. The Spanish edition will be produced by station "Faro del Caribe" of the Latin America Mission.

The Pacific Broadcasting Association in Tokyo is producing tapes of 15-minute and 30-minute gospel programs which are made available to missions who desire to sponsor them over a local station. The programs have a combined coverage of 51 of Japan's 88 radio stations. Rev. Akira Hatori is the speaker on the program.

The Evangelical Radio Fellowship of India is working to organize the various member missions for production of programs to fill a six-hour time block which has been offered by the Far East Broadcasting Company. The programs will be in four languages.

At Christian Radio Station, Manila, national Christians and missionaries from every major country outside the Bamboo Curtain prepare programs in their own languages on tape recordings. There are now more than 9,000 individual tapes in 36 major languages. They are used in 10 FEBC stations which broadcast 20 hours daily.

Moody Monthly



Dr. Clarence W. Jones, chairman of WMR, is now traveling on a world survey of evangelical broadcasting facilities and needs. When in Cuba he reported that there has been a great increase in gospel broadcasting over evangelical stations and through the use of purchased time on commercial stations.

These encouraging reports, and they are only part of the month's releases, are an indication that evangelicals are in deadly earnest in their effort to "blanket the globe" with gospel broadcasts.

## EVANGELISM

**In Training:** More counsellors are in training for the forthcoming Billy Graham Crusade in Melbourne, Australia, than for any previous Crusade anywhere in the world. This announcement by Crusade Director Walter H. Smyth is indicative of a deep spiritual interest in the five-week series which begins next February 8.

Some 4,500 persons are taking the eight-week counsellor training course taught by Charles Riggs, a team member. Classes are being conducted each weekday evening in five metropolitan areas and on Saturday afternoons in Melbourne itself. Those who qualify as counsellors after completing the course will assist the evangelist during the Crusade by giving individual counsel to those who respond to the invitation.

(Graham, in the midst of preparations for his Australia-New Zealand crusade, announced he is holding June, July and August, 1961, open as tentative dates for a crusade in Chicago. Herbert J. Taylor, Chicago businessman, is chairman of a temporary laymen's committee which is making plans for the campaign.)

**In Service:** Ten years ago, Rev. Frank Wellington, who had served for some years as Pastor of Calvary Baptist church, Ottawa, Canada, felt the call of God to give himself to the work of bringing the Gospel to boys and girls. In that time he has held campaigns in many churches, in many parts of Canada and in the United States, with large numbers of children attending, and above all, with the evident Divine blessing upon his labors. He has kept careful record of the meetings, and his figures show that in the ten years there have been a total of 409,976 persons in attendance, and nearly 15,000 youngsters who previously did not attend Sunday School have been listed, and their names and addresses given to nearby churches as "prospects." In response to Mr. Wellington's very careful invitation, 13,824 boys and girls have made profession of faith in Christ during the ten years of his evangelism.

## SERVICE

**Publishing:** One hundred years of continuous publication by *The Sunday School Times* is being commemorated this month. A special Centenary Number (Jan. 1) contains a facsimile of the 1859 cover and pictures of some of the early publishers and editors, including John Wannamaker, the Philadelphia merchant, as well as the present staff. *The Sunday School Times* is one of only

January, 1959

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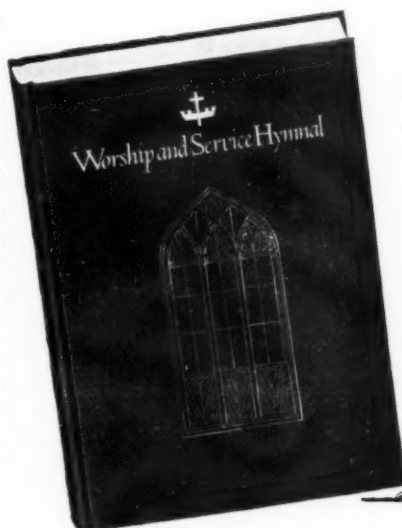
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We earnestly appeal to Christians to pray for us as we need special funds to provide shelter—a Home for Aged in Israel. As God leads, you are invited to help these aged Hebrew Christians in Israel's homeland.



*Jacob Peltz*

Reverend Jacob Peltz, Ph.B., B.D. Secretary

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46 religious periodicals to reach the 100-year-old category.

**Seeking:** A 70-year-old grandmother was featured on a Dallas television program recently for her special effort to win small children to faith in Christ. Mrs. Fannie Rice of Arlington, Tex., a volunteer worker with the Bible Lovers League, searched for the names and addresses of 1,024 children between infancy and eight years of age. Each child received a Gospel of John. Mrs. Rice collected the names through visitation work and in personal contacts with mothers and grandmothers in grocery stores, beauty parlors and in churches.

**Training, 1):** A non-profit organization designed to provide training for Christian pilots and engineers who may later be called into missionary aviation and to open up new opportunities for Christian witness, has been established in Melbourne, Australia. The new group, endorsed by the Australian Missionary Aviation Fellowship, is known as "Aerial Missions." Some students earn their own tuition by assisting local farmers in crop-dusting, others assist in loading, marking, refueling planes and similar chores. At other times the students serve as a gospel deputation team wherever openings occur.

**Training, 2):** Ground has been broken at Rome for a Bible-training school at which young Italians will be prepared to serve their countrymen as pastors, evangelists and missionaries. The new school, to be operated by the Assemblies of God, is sorely needed inasmuch as there are over 500 Assemblies in Italy and only 50 full-time pastors. Many other pastors divide their time between preaching and engaging in secular employment.

**Advertising:** A Christian worker on his return from Switzerland reported an unusual effort to reach souls with the gospel. He was surprised to see a street car in Basel clanging along a busy thoroughfare. Instead of passengers both sides of the car bore a large placard announcing a series of meetings under the title: "Christ the Saviour of the World—in spite of everything!" The ten-day rally was under the leadership of evangelists Ernest Aebi, general secretary of the Scripture Union and H. H. Janzen, under the co-sponsorship of the Swiss Bible Society and the Basel Evangelical Alliance.


**BOOKS**

**Honored:** Tribute was paid to Francis Asbury, the first American Methodist bishop, at a service in Old St. George's, the Philadelphia church known as the "shrine of Methodism." It was here Bishop Asbury preached his first sermon upon arriving from England in 1771 to take charge of Methodist missionary work. The service of commemoration marked the publication of Bishop Asbury's *Journal and Letters* in a three-

[Continued on page 64]

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Readers have their say about—

# The Christian and Life Insurance

Is the purchase of life insurance consistent with real Christian faith? This was the question raised by Dallas Roark a year ago in the MOODY MONTHLY article, "The Christian and Life Insurance." His answer with some qualifications was, "Yes!" Some readers approved; others with equal vigor replied, "No!" Among these were J. A. Paulson whose full-length rebuttal article was presented in the November issue.

In the first article, Roark conceded the danger of a Christian's trying "to build such a high wall of security that he does not have to trust God." But he concluded that "There should be no real conflict between our trust in God and our providing for the future."

Pastor Paulson, a former life insurance salesman, in the later article protested that purchase of insurance was inconsistent with Bible standards of stewardship, faith and the Christian's anticipation of his Lord's return. Again there was a wholehearted response, with opinions divided. Readers' comments and reactions to the two articles follow:

I seem to differ with certain members of my family in a number of ways, one of which is in regard to this business of life insurance. You can be sure your article, "The Christian and Life Insurance," by Dallas M. Roark, did not bring us in closer harmony.

I observed Mr. Roark gives as one of his points favoring life insurance the very point I used in not favoring such for a Christian, namely, "... In the better policies, dividends make it possible to receive considerable more money in cash than was paid in. This type is decidedly the better from a Christian point of view of stewardship."

Is not this money which has in no way been earned being taken from the efforts of others? I believe the increase from the talents spoken of in the Bible comes from more and better honest labor for the Lord. Does not Proverbs 6:6-8 suggest diligent, honest, hard, persistent effort, instead of clever planning whereby you may receive more "... than was paid in"?

[He] did not mention what seems to me to be a strong point against Christians holding life insurance, that of living in disobedience to God's Word as expressed in James 1:27: "Pure religion and undefiled before God and the Father is this, ... to keep himself unspotted from the world."

In being a member of a large life insurance company, is not the Christian involved in a membership where he is willingly permitting murderers, drunkards, etc. (for it would seem worldly persons from most all walks of life carry life insurance), to give him money, and

some which he has not earned, to care for his very own flesh and blood? Is it Christian to provide for his family in this manner?

I believe if the Christian is willing to be obedient to God's will for his life, he will not come to need. It may be that God will permit a time of testing in the lives of His children, but if we willingly remain true and faithful to Him, I am certain He will see us through this and every other difficult situation.—Helen Jones, Salem, Neb.

We were very happy to read the article on "The Christian and Life Insurance" in the November magazine. It is refreshing to know that there are still Christians (even if they are a minority) who live by faith in a literal meaning of the promises of God rather than by logic and human reasonings.

If all the Christians of our day were to "invest" all of the money that they pour into medical, hospital, fire, theft, automobile, life and liability insurance premiums, there would be more than enough to support the widow and the fatherless and all those in actual need, with thousands left for the work of the Lord. This method would be warm and loving, drawing Christians together in sympathetic unity.

As it is, when Christians hear of a tragedy that has come to the life of a brother or sister, they hug their fat purses to their bosom and sigh, "Thank God they have insurance!"

As a mother of six little children I am often asked just what I would do if my husband was killed, since we have no insurance. To me, it's a matter of ques-

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tioning God's omnipotence. Can not a  
 God who speaks worlds into existence  
 with a word keep His promise to a few  
 of His little ones in supplying all our  
 needs? Can we not, then, consider all  
 that we have as belonging to Him, rather  
 than piling it up (with money from other  
 Christians) to line the insurance business  
 financial reports with million dollar  
 assets?—(Mrs.) Claire Lynn, Manchester,  
 Mo.

... as a result of the article re-  
 insurance in November, I have been ques-  
 tioned concerning this subject. In my  
 experience during the five years I have  
 been in this [insurance] business, spe-  
 cializing in retirement plans for pastors  
 and missionaries, I have found that pos-  
 sibly one per cent of all my contacts hold  
 to the same [Mr. Paulson's] view.

Dr. Narramore in his book, *The Road  
 to Happiness*, in his chapter on "Secu-  
 rity," I believe has the correct answer  
 from a scriptural viewpoint. So also the  
 mature, spiritual mind of Dr. F. B. Meyer  
 in *The Directory of a Devout Life*.

I was a pastor for thirty-two years  
 previously, and because of ill-health en-  
 tered this Christian service field. One  
 thing the years have taught me, and I  
 try to be very careful about, is not to  
 give wrong information or advice to any  
 one, that may be detrimental to their  
 welfare.—Ewald A. Roloff, Baptist Life  
 Association, Holt, Mich.

With humbleness may we testify, that  
 is the way [described in the Paulson  
 article] we have tried to live in our  
 thirty-nine years of married life. Prac-  
 tically all our friends and relatives were  
 insuring themselves for this and that,  
 most of them squeezing it from their  
 small incomes. If we were to insure our-  
 selves against the possibilities of life with  
 our small income we could hand in our  
 pay check and we would have nothing  
 left to live on or give away. No, we're  
 trusting the same God who provided for  
 our grandparents who came from Europe  
 on borrowed money many years ago,  
 never lived in want, helped build our  
 Christian churches and schools and were  
 surrounded till ages 87 and 93 by loving  
 children, grandchildren, relatives and  
 friends. Our grandparents considered in-  
 surance a form of gambling.

God did reward our faith. We paid  
 tuition so our children could attend  
 Christian grammar, high school and  
 college, besides our other obligations  
 (church, etc.). When the children were  
 young, we were blessed with good health  
 so we paid for sickness and child-birth  
 as they came. When later in life we  
 did have more sickness, God knew we  
 had the money so [He] didn't test us  
 above what we were able to bear. We  
 don't try to keep up with the Joneses',  
 are thrifty, do the best we know how  
 and leave the results with God.—Mr. and  
 Mrs. G. Vanderlee, Chicago, Ill.

I do not feel that the first [article]  
 ... told the whole story. The second I  
 consider quite absurd and the result of  
 shallow thinking.

... The life insurance business in the  
 United States was begun by a group of  
 godly Presbyterian ministers to provide

Moody Monthly

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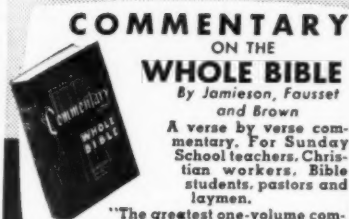
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January, 1959

for their "destitute widows." This fund has grown into a national insurance organization...

The Lord does not drop down food and clothing from heaven; He uses human agencies to provide. Life insurance is one of these agencies. It is not a matter of trusting the Lord or; it is a matter of trusting the Lord and doing what we are able to provide for our own. God provides for the sparrow but the sparrow is continually scratching for food. He does not sit with his mouth open waiting for the Lord to feed him...

The basic principle of... all insurance... is the Christian principle of "loss sharing."... It is the exchanging of a known small loss for an unknown catastrophic loss.

Business men of vision have taken this principle and developed a thriving, prosperous business, but the principle is still there.—Isabel Van Inwegen, Underwriting Dept., Pyramid Life Insurance Co., Kansas City, Kan.

It seems that, when a Christian dies without insurance, the burden of provision rests with church members and, many times, unsaved neighbors and relatives. The greatest trial of faith is not for the deceased Christian, but for the loved ones left behind who face the pile of bills and expenses. When those left behind are unsaved loved ones, that Christian's testimony is certainly marred.

My grandfather was a preacher of the gospel who shared Mr. Paulson's view. During his lifetime he was able to give a little more to the Lord's work since he was not paying premiums, but when he died his two unsaved children were left with great expenses and his wife eventually lost her home. That has remained a stumbling block to his two children, still unsaved—Lois Hoadley Dick, Columbia, N.J.

... life insurance has been with us in one form or another since Pentecost. Admittedly, the policy was not written on paper but in the hearts and lives of those who sold all their goods and had all things in common.

A life insurance company is a group of individuals banded together to provide funds for the welfare of their families. The difference is in the expression, but not in the principle. I don't think Mr. Paulson was in the business long enough to see a claim check delivered. [so] that children could remain in their homes, widows raise their children, homes free and clear, and many other instances of similar nature, all because some one thought enough of their families to provide for them instead of passing the burden to other people. Yes, I know—the life of faith. The 100 per cent life of faith means:

1. One suit of clothes (the Lord will provide another when that one is worn out)
2. No automobile (the Lord will provide transportation)
3. Don't buy a home (the Lord will provide)—Allen A. Hall, Jackson, Mich.

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# EDITORIALS

## ***At the Shrine of Scholarship***

We are not forgetful of the great contribution which scholars have made. What would life be like without the gigantic contributions of men of the arts and sciences? We are not unappreciative of the need for the carefulness, the patience, the discipline, the energetic quest for truth which are the very warp and woof of scholarship. This word is no plea for shoddiness of work or for laziness on the part of the worker.

But having said all that, we must insist that neither do we worship scholarship, and especially the kind which in reality ought to be put in quotes. After all, even the best scholar may be wrong, for he is a fallible man. Indeed, even a company of scholars may be wrong (though we may be speaking of a nonentity; one of the signs of scholarship seems to be to disagree with other scholars), for even more than one scholar will still be fallible. And, at any rate, the Christian is supposed only to worship God.

Some thoughts came to mind on this subject when recently we read the words of a friend of ours, a man who is really a scholar. He insists: "... our reactions to scholarship must not be dictated by whether or not present-day discoveries confirm or deny our own theological views. It is the 'truth which shall make us free'..." Now there is much wisdom in this observation—provided the present-day discoveries are genuine and are properly interpreted. But it is just there that the catch is to be found.

A pretty sorry list of the mistakes of scholars could be made. The fields of astronomy, geology, genetics, history and biblical studies would probably furnish some of the most glaring examples. That there has been progress through the years, we gladly affirm. But how much now accepted must later be repudiated? Only the Lord knows.

Particularly must we be wary about the pronouncement of scholars when they deny our own theological views. We are not thinking here of the peculiar ideas which some of us may have. Rather, we are thinking of the great verities of the faith. Frankly, the alleged discovery of something to disprove the virgin birth, the deity of Christ, His sinless life, His atoning death, His glorious resurrection, and His ascension into heaven would leave us cold and unimpressed. There are some things which are settled!

The Bible-believing Christian holds to the full authority, the finality, of the revelation God has given in His Word. Whatever new light may come about that Word, we can be sure that the great fundamentals of the faith must remain intact. God gave them and the God who gave them has certainly preserved them.

So, we are thankful for all that scholarship has done and is doing. But we are frankly suspicious of scholarship which tries to undermine the Word of God—even to the smallest degree.

## ***The Ultimate Foolishness***

A pamphlet put out by the public relations bureau (!) of one of the so-called philosophical religions states that for a world in conflict what is needed is a new "spiritual" approach. And since all the major religions of the world ultimately merged into one religion—theirs—they would be glad to administer healing to the world by welcoming all who would into the fold—also theirs.

We are reminded of the man who never had a quarrel with his wife. He always said, "Yes." An irreparable loss

may be suffered simply by agreeing with somebody. That is the curse of the modern "common denominator" psychology, which is making such a shambles of American life. The entertainment world is sick from it—radio, TV, movies. Literature, education, society, politics, morality—all have suffered immeasurably from the downgrading of dignity and quality in order to find agreement, the "common denominator."

We are not against fellowship or tolerance. The milk of human kindness is not curdled in our veins. "God so loved the world..." But neither God nor His Son ever sacrificed truth on the altar of unity. And to equate our Lord Jesus Christ with Krishna and Buddha and Zoroaster and Mohammed, all in the name of unity—well, this is the ultimate foolishness, against a background of tragedy.

## ***Counsel for Pastors***

Making resolutions at New Year's is generally regarded to be about as profitable as taking thought to add a cubit to one's stature. By and large, secular sources seem to assume that anyone foolish enough to try to give up a bad habit or acquire a good one will relent within twenty-four hours. And Christians—too many of them, at least—take the attitude that "Since I can't do this thing by myself, I may as well be satisfied with things just as they are."

The practice of making a few needed resolutions prayerfully and purposefully in dependence on God, however, is certainly a healthy one and in keeping with earnest Christian living. In the belief that some of our pastor readers, especially, will be examining their own ministries and making efforts to correct old shortcomings, we share some two-hundred-year-old advice from John Newton whose *Voice of the Heart* is a rich source of counsel for pastor and layman alike. The portion quoted here is from a letter to a young pastor.

"I recommend to you to be very choice of your time, especially the forepart of the day; let your morning hours be devoted to prayer, reading and study; suffer not the importunity of friends to rob you of the hours before noon, without a just necessity. If you accustom yourself to rise early in the morning, you will find a great advantage. Be careful to avoid losing your thoughts, whether in books or otherwise, upon any subjects which are not directly subservient to your great design, till toward dinner time; the afternoon is not so favorable to study; this is a proper time for paying and receiving visits, conversing among your friends, or unbending with a book of instructive entertainment, such as history, which may increase your general knowledge without a great confinement of your attention. But let the morning hours be sacred.

"I think you would likewise find advantage in using your pen more; write short notes upon the Scriptures you read, or transcribe the labors of others; make extracts from your favorite authors, especially those who, besides a fund of spiritual and evangelical matter, have a happy talent of expressing their thoughts in a clear and lively or pathetic manner; you would find a continued exercise in this way would be greatly useful to form your own style and help your delivery and memory. You would become insensibly master of their thoughts and find it more easy to express yourself justly and clearly... Especially remember (what you well know but we cannot too often remind each other) that frequent secret prayer is the life of all we do. If any man lack



wisdom, let him ask of God, and it shall be given; but all our diligence will fail if we are remiss in this particular."

### **A Century of Service**

With magazines as with people one hundredth birthdays provide the occasion for special rejoicing. This is especially true when this long span has been unswervingly dedicated to the glory of God and the blessing of His people as has been the case with *The Sunday School Times* during its one hundred years of service.

The first issue of the *Times* was dated January 1, 1859, at the close of the year that saw the Lincoln-Douglas debates, the admission of Minnesota to the Union, and the dispatching of the first mail by stage coach from St. Louis to San Francisco (a feat which then required 24 days, 18 hours and 26 minutes). In the century of change between then and now *The Sunday School Times* has remained true to the Word of God and a tower of strength and encouragement to generations of Christians.

We, like so many others, have greatly profited through the years from the pages of *The Sunday School Times*, and we count it a privilege to fellowship with its staff in the work of the Lord. Along with the thousands of *Times*' friends, we thank God for its testimony and ministry, and extend every good wish to editor Philip E. Howard, Jr., and his staff for continued blessing and fruitfulness through this God-honoring publication.

### **A Bible Teaching Conference**

Many Bible conferences we understand have been finding it increasingly difficult to maintain the Bible teaching ministry of their sessions. This we can readily believe for it has been our own experience in recent years that current preaching and writing tend to be topical or devotional or textual, but only now and then to point to the Word of God itself.

Insofar as we can judge there is a very deep and widespread hunger for expository preaching and Bible teaching—teaching that opens up the Word itself, that feeds the person being taught and gives him the desire to feed him-

self from the same divinely provided table.

In view of the dearth of such teaching and the need for it we would especially recommend that readers who can prayerfully consider coming to this year's Founder's Week Conference at Moody Bible Institute, February 2 to 8. This is a conference which has been a blessing to pastors and laymen alike for many years. Plans for this year (see p. 58) promise a conference that will be an unusual source of blessing because of its basic emphasis on exposition. In the words of Philip we would say, "Come and see!"

### **Crucifixion or Subjugation?**

The epistles of Paul bring to the Christian the explanation of the relationship he bears to the death of Christ, "I am crucified with Christ" (Gal. 2:20), or perhaps better, "I have been crucified with Christ," for Paul is talking about something which has taken place.

This is the background of the apostle's exhortations. In Romans he states the truth of the Christian's death to sin and then adds the exhortation, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

Some old-time writer has pointed out that the ancient Romans had two methods of punishing their captives. When the captives were taken out of warfare they caused them to pass under the yoke. The yoke was formed of two spears standing upright with a third spear crossing the two. The captive passed under the yoke as a sign of subjugation. This was indeed degradation, but they were still alive.

The second form of punishment was crucifixion, and was the part of criminals and slaves. This was more than degradation. This was death.

The believer has been identified with Christ in His death, therefore the exhortation is not to subjugate but to mortify, to make dead, the deeds of the body which battle against the new life. Death to sin as well as death for sin is written over the Cross. So far as He was concerned it was a death for sin. But for every Christian it should be a death to sin. Let us reckon it so.

### **Coming Next Month**

#### **YOUR CHURCH'S ROLE IN CIVILIAN DEFENSE**

Suppose sometime next month the U.S. should be bombed. Would your church be ready to serve? Could you help survivors, give out the gospel, minister to the injured, the homeless and the bereaved? Next month Leo Arthur Hoeg, Director of the U.S. Office of Civil and Defense Mobilization, tells why those heading up civilian defense are counting on your church and what it can do to be prepared.

#### **HOW MUCH DOES A MISSIONARY COST?**

You may know to the penny how much it costs to send a missionary to the field and how much to keep him there. But do you know how much a missionary costs? Find the answer to this question and you'll probably find a new vision of your own part in missions wherever you may be. Next month Duane Enghold shares some of the answers he and his wife have discovered as first-term missionaries to Japan.

#### **DEAD CHURCHES THAT COME BACK TO LIFE!**

Churches do die—they close by hundreds every year. Today 10,000 towns and villages have no religious services of any kind! But every year some dead churches live again, to preach and teach the gospel with a warmth and vigor they never knew before. Next month Faith Coxie Bailey not only tells you why churches die but how, in many instances, such churches can be made to live again.

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**H**OW do Christians live in Russia? What are the problems they face as they too turn a leaf on their calendars to 1959?

Only one who has lived in Communist Russia can answer fully. Yet a visit to Russia and several satellite countries in recent weeks has given me a new and intensely interesting glimpse of Christian life today behind the Iron Curtain.

John Gunther in his book, *Inside Russia Today*, says that during the entire time he was in Russia he was able to get into only two homes and "that was par for the course." But in more than a dozen instances, in Russia, and elsewhere, the words, "He is a Christian," opened doors to Christian homes and some six evangelical churches.

Moscow's one Protestant church is still crowded though a number of services are held throughout the week. Every time I was there the church was absolutely packed long before the two and one-half to three hours meeting began. People stood solidly in the aisles, in the hallways, up the steps and in the balcony. The devotion of these Christians was overwhelming.

The Russian government is still anti-God, but it has adopted non-violent means of starving out the Christian faith through limiting public worship to existing church structures and through prohibiting religious instruction for anyone under 18 in schools or institutions. Thus there are no Sunday schools in the USSR.

## I Met Iron Curtain Christians

By John H. Johnson



**RUSSIAN WOMEN WORSHIP** in Moscow. During his stay, the author (right) found great loyalty to Communism, along with great hunger of heart.





**FACES SEEN IN RUSSIA:**  
the great struggle is for  
the young. Lower photo,  
a Russian Christian.

WHO will win the children of Christian parents? Indoctrination in atheism is thorough, and penalties of non-conformity through ostracism and discrimination are severe, not only on the child but also on the parents. Virtually none of the children can go to church. There is no room for them, and parents feel that the next best thing they can do is to save what little space there is for adults, and try to pass on what they have heard.

And there are other handicaps. Only one printing of Bibles has been permitted in recent times, a printing of 10,000 copies. This is one new Bible for 20,000 people. Only one printing of 15,000 hymn books has been permitted in the last twenty to twenty five years, and these are printed without notes. Although I heard of a correspondence Bible school in the Republic of Estonia, there is not one Protestant seminary in all the USSR.

Gospel broadcasts are welcomed by these Christian families. It is against the law to announce them publicly, or even to listen, but the law is not enforced as long as people listen in their own homes. During our fifteen days behind the Iron Curtain we heard our broadcasts from the Voice of Tangiers every night. Not once was the broadcast jammed. There are millions of sets in use, and it was evident that little is being done to stop these gospel programs.

CHILDREN OF SOME Christian parents still delight in singing the old hymns. A printed hymnal with notes is a treasure today in Russia. More commonly found are hand-copied manuscripts guarded with great care.

GOSPEL BROADCASTS are listened to and appreciated behind the Iron Curtain. Here a Christian family gathers to listen to one of the programs which have come to mean much.



WE visited a Christian home in the heart of the Ukraine which I was told was typical. Passing a row of dwellings which looked quite similar, we walked through an archway into a little court with about a dozen entrances. From a tiny hall we were ushered into a room about 12 by 15 feet. This was the entire home with the exception of a small communal bath and kitchen shared with three other families. The room was furnished with an old red plush sofa, a couple of cane bottom chairs, a marble top side table and an oval table at which the family ate. Across the opposite wall were three little cots for the children, and in the corner, slightly separated by a curtain from the rest of the room, was the parents' bed. Near the sofa was the prize possession of the family, and ancient piano, and in the far corner a radio.

While I was there the children came home from school; the father went directly from work to church, waiting to eat till after service. I asked the girl how she enjoyed her school. "We don't go to school to enjoy it," she answered. "We go so we can learn how to work." Later she added, "I go to school six days a week, and even during vacation I go to camp at least half the time to learn more."

This family, I learned, did not have a Bible, but the parents taught the children verses which they knew by heart.



**RUSSIAN SCHOOL CHILDREN:** Ten years of school are required for pupils in cities and towns; seven years for those in rural areas. Goal of every student is to be able to pass the entrance exam to the university. Failure may mean assignment to manual labor.

**MOSCOW'S ONE PROTESTANT CHURCH** is packed repeatedly during the week for three-hour services. The above view shows only a part of a typical congregation. Mr. Freed noticed more young people than two years ago, was told that 20 per cent now are younger folk.





# WANTED...AN AIR-CONDITIONED LIONS' DEN

By Charles Van Ness



*Suppose we, instead of Daniel, had been thrown into the den of lions. Would we have had the same testimony that Daniel had?*

*"Of course we would," we answer. "If we had experienced a miracle like that we would never grow tired of telling about it! We'd always praise God for it!" Would we?*

**W**e land with a thump!

Twelve feet over our heads the last glimmer of light dies as the stone is rolled over the opening through which we were cast. The earthen floor of the den is slightly damp as we push our hands against it, trying to rise to our feet. We hit awfully hard. A twelve foot drop for a person over eighty years old is no small thing. Our bones are brittle, our flesh less resilient. It has shaken us.

As our eyes grow accustomed to the darkness of the pit, we see the dread slinking figures of the lions. On every side they move relentlessly—great hulking beasts whose swipe could crush us!

This is the price we must pay for being true to God. We are here because we made a choice. Either serve God or man, the challenge demanded. Although it meant choosing death we had refused to stop calling on God. Now our time for death has come.

As we watch the lions a strange thing happens. The beasts seem unable to come at us. They come only so near, no closer. It seems as though an invisible wall has been erected between the lions and us.

Then the meaning of it all sweeps over us: God has come into this den to intervene for us! Beasts whose instinct is to devour are being held at bay by an unseen yet real Presence. As we realize the wonder of this miracle, the spirit of praise moves upon us. Forgotten are the bruised muscles and cold floor as we thank and praise God.

The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

The Lord is my rock, and my fortress, and my deliverer.

What a prayer meeting this is! What a deliverance we have seen! We could go on all night!

As a matter of fact, we have to go on all night.

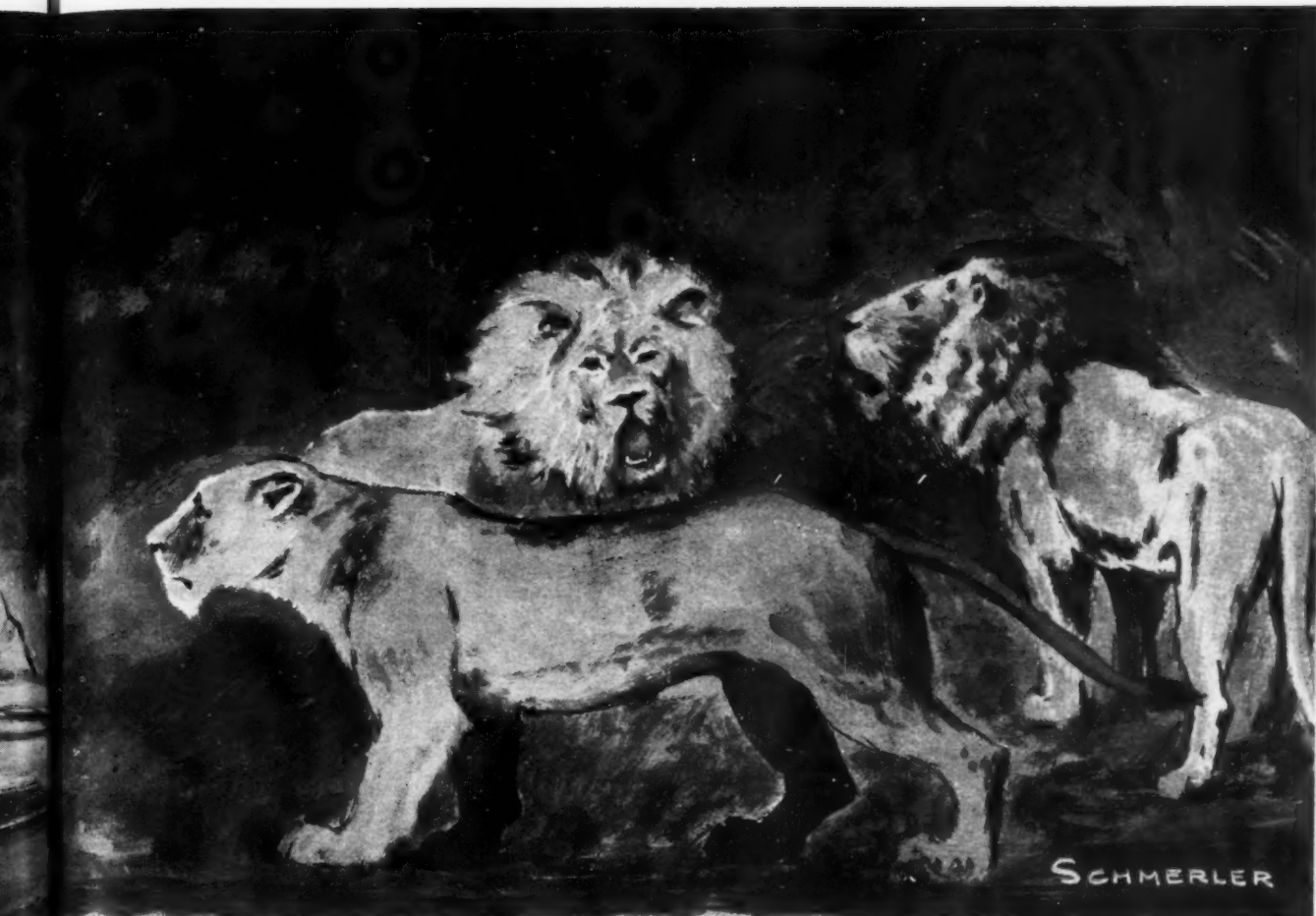
✦ When an hour has passed we begin to notice the time. It has been a rather long prayer meeting. Not often do we pray more than an hour.

"But this is a tremendous deliverance," we remind ourselves. "We must not stop now!"

For another hour we continue to thank God. Then we say "amen" in earnest. Two hours is a long time to pray! Our spiritual soul is well fed, all right, but there is also our physical self to consider.

We sniff. The air isn't exactly fresh. Lions aren't the tidest creatures. We think, casually, "This could be a little better ventilated—maybe some air conditioning." Odors always bother us and the smell is getting worse.





How long have we been here? Only two and a half hours? Seems longer. Much longer.

We might as well sleep for a while. Perhaps time will pass faster. But the floor is indeed damp and cold. The den is underground and the opening now sealed by the stone permits no heat or light to enter. The chill causes the moisture on the floor to feel like ice water.

As we lie down, our head and ear rest in the cold dampness. We can't stand it! We take off our coat to roll under our head for a pillow. Then our shirt begins to pass the dampness. The coldness is creeping into every joint and bone of our body. A chill comes over us. There is no use in trying to sleep. It's too uncomfortable. We sit up, then stand and begin to slap our arms against our body to keep warm.

"Never felt worse," we mutter.

Then we notice the dripping in a far corner of the den. Drip, drip, drip, drip, drip, drip! We try to forget it. The harder we try, the louder it sounds.

*Drip, drip, drip, DRIP, DRIP, DRIP!!* What is this, water torture? Why can't that drip stop? We think we'll go crazy if this keeps up!

How long have we been here? Three hours?

DRIP, DRIP, DRIP, DRIP!!! It apparently is going to last all night. We wonder if we will.

A roar fills the cavern, terrifying us. With the fear comes a fresh seeking of God. We see then that the lions still are helpless to pass beyond a certain point. We praise God again for His protection. God must let us feel fear if we cannot be turned to Him any other way.

But soon the discomfort of our surroundings begins to push again into our consciousness. We are hungry, since we normally have a night-time snack. Even in this dark den we feel the pangs of hunger born of habit. We realize with a sudden, horrible thought that these lions are accustomed to a night-time snack, too!

✦ A FRESH doubt begins to push into our

mind. If God has really shut the mouths of these lions, why hasn't He done something about the cold, the dampness, that drip, our hunger—and the awful bump we received when we landed? Did God really keep those lions from attacking us? If He had been the One to do it, would He not also take care of these other things? Surely the One who is big enough to perform a miracle like that could do something about our discomfort. If He loved us would He let us suffer? If it had been God—

If—

The little word opens new horizons of doubt. Maybe it wasn't God who shut the lions' mouths. It could have been the king. After all, the king felt terrible when he learned we were being thrown into this place. He knows we've served him well. We've really done a good job for him. Why, we're practically irreplaceable! The king—

Answers begin to come rapidly. The king could have had his servants feed these lions extra meat yesterday. He could have dumped in huge quantities of

We are grateful to God for His deliverance, but after a while,  
if we are not careful, the thanksgiving spirit may wear off

food knowing that the lions would fill up on that and not on us. Yes! That must be why these beasts aren't bothering us! They aren't hungry! They've been fed—fed by the king! Good old king, he always was a loyal friend! It's the king!

♦ As the thoughts crystallize in our mind, one of the lions leaps! The invisible walls are removed! His spring carries him past the point where the others are held, toward us. His open mouth and jagged teeth loom huge before us! We feel his hot breath upon our face! We scream and throw our arms over our face!

Within a foot of us the lion is stopped in mid-air and thrown back suddenly! The force of the recoil propels him backward, head over heels! He rises, shakes himself and slinks to his corner.

We turn on our face and beg for forgiveness. The dankness and the cold are forgotten as we bury our face in our hands on the floor of the den and admit to God we are desperately wicked. Sobbing and weeping, we lie on the cold floor. How we've failed God! It would have been better to have been eaten by the lions than to go through this. Why doesn't God just take our lives and finish the whole business? We lie and cry and finally go to sleep.

The overhead rumble of the great stone being rolled back awakens us. A blinding stream of light enters the den as the rock is removed. We sit up, stiff and cramped. The light seems unbearable for a moment as our eyes adjust to the brilliance. We shield our eyes and look up.

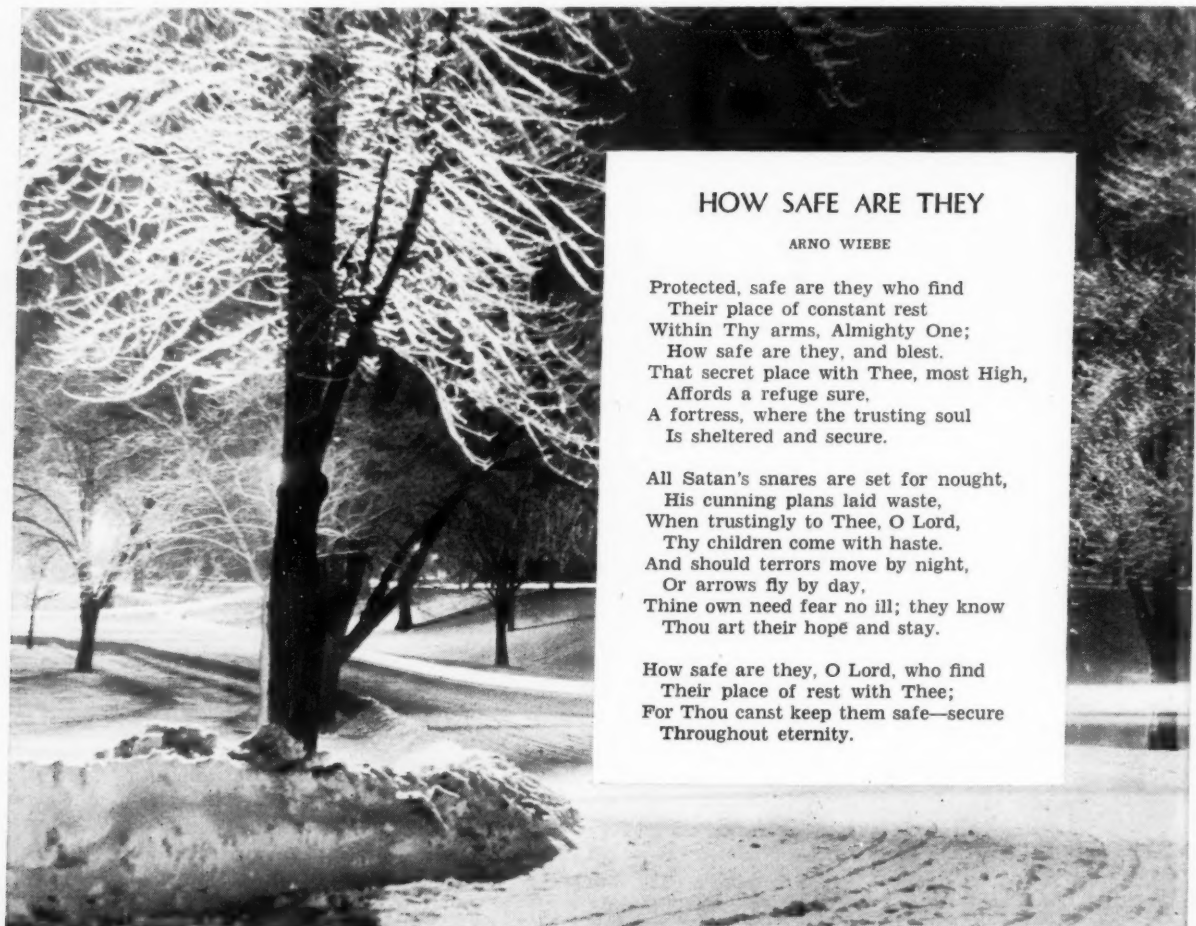
Framed against the opening is the king.

"Is thy God, whom thou servest continually, able to deliver thee from the lions?" he calls.

"We're still alive, but it was awful," we answer. "It was smelly and cold and dirty. We feel terrible! Get us out of here! Haven't you a rope? This has been a terrible experience!" That's our answer.

But Daniel said unto the king, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

*In every situation, in every deliverance, there is the important as well as the unimportant. If we keep our eyes on the important we will rejoice in our deliverance. If we notice the unimportant, our deliverance—no matter how wonderful—is soon forgotten. Daniel kept his eyes on the important thing.* END



## HOW SAFE ARE THEY

ARNO WIEBE

Protected, safe are they who find  
Their place of constant rest  
Within Thy arms, Almighty One;  
How safe are they, and blest.  
That secret place with Thee, most High,  
Affords a refuge sure,  
A fortress, where the trusting soul  
Is sheltered and secure.

All Satan's snares are set for nought,  
His cunning plans laid waste,  
When trustingly to Thee, O Lord,  
Thy children come with haste.  
And should terrors move by night,  
Or arrows fly by day,  
Thine own need fear no ill; they know  
Thou art their hope and stay.

How safe are they, O Lord, who find  
Their place of rest with Thee;  
For Thou canst keep them safe—secure  
Throughout eternity.

ALTHOUGH many good things are being written these days about the Word of God and many excellent sermons preached that are based on the Word, there seems to be a very great lack of genuine expository Bible teaching. Yet such teaching is indispensable, because it holds up the Word itself with its life-giving powers, its ability to nourish, its call to holy living. To help supply this important need, MOODY MONTHLY begins with this article a new series of expositions on GREAT CHAPTERS OF THE BIBLE.



By  
Charles  
Ferguson  
Ball

*Minister of the First Presbyterian Church of River Forest, Ill., Dr. Ball is a graduate of Dallas Theological Seminary and former minister of Bethany Collegiate Church of Philadelphia. He is author of the book, The Life and Journeys of Paul, and has written a number of expository articles for MOODY MONTHLY.*

# the Question of Questions

THE book of Psalms is the hymn book of the Hebrews. It was the book used in public worship both in the temple and in the synagogues. Just as in every well-organized hymnal there is an orderly arrangement of hymns, so it is in the book of Psalms. In most hymnals there are hymns of adoration for the worship of God in three persons. There are also hymns that have to do with the church and there are hymns about the life everlasting. There are hymns to be used in the sacraments and there are hymns for special seasons and occasions and services.

The twenty-fourth Psalm is one of these hymns for special occasions. It was written to be chanted in responsive parts, with perhaps two choruses. It is a processional hymn, an anthem of praise, performed when the heads of the gates of the temple were lifted up to receive the Ark, which was the symbol of the Divine Presence. Only those of the Israelites who were ceremoniously clean were permitted to accompany the Ark into the court of the temple. Reading it this way, we cannot fail to be impressed with the sublimity of this great hymn and its exquisite suitability to the occasion.

The book of Leviticus describes the Ark of the Covenant in all its beauty. We read of the mercy seat overlaid with gold, and the cherubim with outstretched wings looking down upon it. Rings were attached to both sides of the Ark through which staves were thrust, so that as an article of temple furniture it could be carried from one place to another. During the journey the Ark was to be

wrapped in a veil—the same veil that was used to separate it from the outer court of the temple.

There behind the veil it stood—Jehovah's mystic throne—the most holy place where His honor dwelt, and where the high priest came once each year with a basin of blood to atone for the sins of all the people. In the Ark was the law given to Moses, some of the manna that fell in the wilderness and Aaron's rod that budded, symbols of God's power and provision for His ancient people.

Here is a Psalm to exercise the imagination. Think of the long procession of white-robed priests bearing the Ark, followed by multitudes chanting as they ascended to the house of God. In many churches today, Sunday after Sunday, we may see members of the choir march into their stalls in vestments of great beauty and dignity, singing as they go. They are followed by the verger, who carries the Bible up to the pulpit, finally by the minister or ministers who slowly ascending the platform in an attitude of reverence and worship. Even Solomon in all his glory was not arrayed like one of these.

Now this is the kind of thing that was happening as the Psalm was sung, except that this procession led through the streets of Jerusalem right up to the very gates of the temple.

The song itself began with the solemn recital:

*The earth is the Lord's,  
and the fulness thereof;  
The world, and they that*

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*Deep in the heart of every man is a question that  
underlies all the ancient sacrifices and all the  
asceticism and all the martyrdoms of human history—  
and God has the answer.*

*dwell therein.*

*For He hath founded it upon  
the seas,  
And established it upon the  
floods.*

This chorus was sung in elaborate harmony with instruments, and repeated over and over again until the procession reached the foot of the hill that led to the gates of the temple. As the ascent to the House of the Lord began, a voice was heard asking the question: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" They were thinking of the qualifications necessary for what they were doing. They were thinking of their unworthiness to perform this holy task.

Then as they reached the gates the great chorus swelled:

*Lift up your heads,  
O ye gates;  
And be ye lift up,  
ye everlasting doors;  
And the King of glory  
shall come in!*

From the other side of the gate the persons in charge of the temple took up the grand and exalted strain:

*Who is this King of glory?*

The reply was quickly given:

*The Lord strong and mighty,  
The Lord mighty in battle.*

Once more the chorus sang:

*Lift up your heads,  
O ye gates;  
Even lift them up,  
ye everlasting doors;  
And the King of glory  
shall come in!*

Again, from within:

*Who is the King of glory?*

Then with a final shout of triumph the choir and all the people sang:

*The Lord of hosts,  
He is the King of glory!*

And slowly the ancient gates rolled back on their hinges and God entered into

His Holy Place to dwell among His worshipping people.

✦ It seems to me in the midst of all this pageantry that there is one question that is supreme. It is the question with which I would deal in this message. It is the question that is asked in the third verse. It is a question that lies deep in all men's hearts, and underlies all the ancient sacrifices and the asceticism and the tortures and the martyrdoms of human history. It is the inner meaning of Hindus swinging on hooks and measuring their length along the road, prostrating themselves and rising again, traversing great distances till they come to the temple or to the river Ganges. These all in their way are asking the same question that God's ancient people asked: "Who shall ascend into the hill of the Lord, or who shall stand in his holy place?"

This is an eternal question, and no matter how you look at it it comes down to this: *How can I get to God?* Job expressed it in another way. His word was: "O that I knew where I might find him!" That is one of the great quests of man.

God is a Spirit, and man too is spiritual in essence, made so that he can commune with God, his Creator.

At the beginning man did have fellowship with Him. And all would have been well had not sin come in to destroy this relationship and this fellowship. But now the relationship is broken, and sin separates the Creator and His creatures. And because man is spiritual in essence, made from the beginning to commune with God, he must ever be restless until he has made it right with God once more. Civilized and uncivilized men alike are on a quest for God. They may call it by another name. They may think they are searching for "reality" or "satisfaction" or the "abundant life" or "peace of mind," but until they come face to face with God and fellowship is restored they are restless.

Psalm twenty-four is not the only place where this question occurs in the Bible. It is found in another form in Psalm fifteen: "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" It is also found on the lips of the prophet Isaiah: "Who among us shall dwell with the devouring fire? Who shall dwell with the everlasting burnings?" This has nothing whatever to do with eternal punishment. The best com-



mentary on Isaiah's word is from the pen of the writer of the Epistle of the Hebrews: "Our God is a consuming fire."

♦ So the question in every case is essentially the same, and it comes down to this: man has a deep consciousness that for rest and joy and peace and a life of blessedness he must somehow get to God and be right with Him. That is our deepest need, the basic undertone of all human life. Deep in the conscience of every man, if he will but attend it, is a voice which says: "You are a pilgrim, a sojourner, a stranger, homeless, helpless, and restless until you rest in the outspread arms of God."

Solomon once said of men that God has "set eternity in their heart" (Eccles. 3:11, A.S.V.). That is why man cannot be satisfied with anything short of it. That is why there is within him a thirst, a hunger, a longing for things eternal. And there are no exceptions in any race or any class of men.

Some years ago a young and very beautiful girl attended my church. At the close of the sermon she came to me, after the crowd had left, and said, "Do you believe all you preached this morning?" I replied: "I most certainly do, or I would not have preached it." Then I asked: "Do you believe it?" Very quickly she said: "Not a word."

She followed this remark by saying: "Though I haven't been in a church for three years, don't think that I do not understand all you have said. The language is familiar to me. I am the daughter of missionaries in China. I have heard this all my life and I'm fed up with it. I've had the opportunity to travel around the world five times, and I have seen religion in every form, and I am sick of it all. And if you would spend more time alleviating the hurts of mankind and not so much time on what you believe your church would be a whole lot better off!"

After I regained composure I said to her: "Over in the book of Ecclesiastes, a very wise man by the name of Solomon once wrote that God has set eternity in the heart of man. I believe that your heart is no exception. And even though you claim to be 'fed up' with these beliefs of the Christian church, way down deep in your heart is a great vacuum, and you are restless because you have not found the Lord. I know this is true because you have come to a church, according to your own admission, for the first time in three years. That shows me there are still some unanswered questions in your soul. The quest is on, and therefore you are here."

She turned on me quickly. "That is just where you are wrong. I came because a friend made me promise to come, and I do not intend to return."

I said to her, "Let me try again. The

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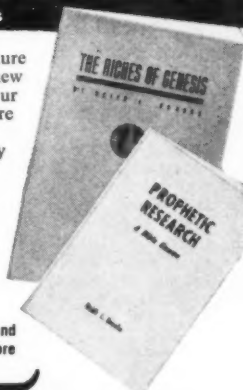
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fact that you waited until the crowd was gone and came back to question me about my belief and to speak of these eternal matters shows very clearly that there is an emptiness in your heart, and that you are still seeking. You may go around the world five times more," I continued, "and drink from its every fountain and eat from its every table, and you will still be unsatisfied—until you come face to face with God in Christ Jesus."

At this point she sighed deeply and said, rather wistfully, "Oh, I wish I had your kind of faith!"

Seizing upon this, I exclaimed, "That's it exactly, you wish—you wish! Then by this you admit there is something lacking!"

That girl did not open her heart to Christ, but went down the steps of the church mumbling to herself and wishing for the answer to her quest.

The universal consciousness of all people, whether they be the Druids of old, or the Zulu, or the Hindu casting himself under the wheels of the great Jugger-naut—the universal consciousness of man is that for rest and peace we must somehow get to God and be right with Him.

♦ALONG with that is another inborn conviction that this fellowship is impossible because of man's impurity. That knowledge sweeps over a man who is feeling and groping after God and literally slaps him down.

How can I find God? I have tried penance, I have tried fasting, I have tried flagellation, but all to no avail. Conscience has no answer. The world in all its forms has no answer. Education and science have no answer. Culture and society tell me nothing. But the question keeps coming alive and insists upon an answer.

This very insistence proves three things: first, man's need of God; second, man's sense of God's purity; and third,

man's consciousness of his own sin. In the answer to that eternal question lies the answer to all you need. When you can find it peace and rest are yours, but they are far from you until you do.

Where can the answer be found? It can be found in the text of our Psalm.

*He that hath clean hands,  
and a pure heart; who hath  
not lifted up his soul unto  
vanity, nor sworn deceitfully.*

Now measure yourself alongside of that. "He" that hath clean hands—are my hands clean? "He" that hath a pure heart—is my heart pure? Have I lifted up my soul to vanity? Have I sworn deceitfully? These are the qualifications which the Psalmist dashes down before us.

When all these things are considered together, David is telling us just one thing. He is saying that one thing is necessary. He is declaring that the one condition for coming to God is "holiness, without which no man shall see the Lord" (Heb. 12:14). We see at once that these are stern but unmistakable terms. The depth of my conscience says "yes" to them and I know that they are right. No matter how I may squirm under them, together they make up the irrevocable, necessary condition of my getting to God and becoming right with Him.

Yet as I consider these things a great sadness comes over me, because I know that they completely shut me out. Alas, my hands are not clean! My heart is not pure! I have lifted up my soul to vanity and sworn deceitfully! If this is what God requires, then there is no hope for me. So many times I have tried to have clean hands, to have a pure heart, to have a soul free from vanity and deceit, but so many times I have miserably failed! And you too have miserably failed. If this be God's requirement it is

## Bible Musicians

By Marian Takamine

With Christmas carols and New Year's bells still ringing in your ears, you will enjoy working this puzzle.

Each of these six people from the Bible were musicians. Decide which word in the right hand column is connected with which name, and write it in the blank to complete each sentence.

- |                                  |                |
|----------------------------------|----------------|
| 1. David played a .....          | a. timbrel     |
| 2. Asaph made a sound with ..... | b. psaltery    |
| 3. Chenaniah was a .....         | c. trumpet     |
| 4. Miriam used a .....           | d. cymbals     |
| 5. Benaiah blew a .....          | e. song leader |
| 6. Jeiel played a .....          | f. harp        |

To check your answers, look up and read the following Scripture verses, which are given in order. I Samuel 16:23; I Chronicles 16:5, I Chronicles 15:27, Exodus 15:20, I Chronicles 16:6, I Chronicles 16:5.

an impossible requirement, and you and I find ourselves shut out.

If that were the end of the text, our case would indeed be hopeless. But thank God, it is not the end! We read on:

*He shall receive the blessing from the Lord, and righteousness from the God of His salvation.*

A gift! A blessing from the Lord! Righteousness from God! Salvation! This sounds like the language of the New Testament, not the Old. We who are Christians are now on familiar ground. I do not know that David saw all the fullness of this away back in the twilight of revelation, but I do know that he had caught a glimpse of this great truth: *The way to God is of God's own providing.*

The way to get, in other words, is simply to receive. God will not require anything that He Himself cannot provide. This is the dawning of the great central truth of the New Testament. This is the way of grace and not of works. This is the origin of that great salvation that enables a man to say: "That I may . . . be found in Him, not having a righteousness of mine own . . . but that which is through faith in Christ" (Phil. 3:9, A.S.V.).

But that is not all. The Psalm goes on to say: "This is the generation of them that seek after Him." We must all be seekers. All men, if ever they come to God, must be seekers. Heaven is a generation of finders, possessors, enjoyers. But they are seekers first. In that little word "seek" is the germ that is later expanded into a New Testament.

So this entire Psalm presents the gospel in its fullness. It points out the only way to God. If we seek we shall receive Christ's righteousness. If we receive His righteousness we shall be holy. If we are holy we shall dwell with Him. It is as simple as that.

♦ ONE final word. It may be that there are some who read these words to whom all this is a foreign language. You are in the place of dust and ashes. You are hungry and thirsty and dissatisfied and in slavery. I would say to all such, "Throw away your man-made theories! Let God talk to you through this ancient canticle! Probe deeply into your life to find what is keeping God and heaven out of your soul. Then seek Him with all your heart and you will find rest unto your soul."

*Nothing in my hand I bring,  
Simply to Thy cross I cling;  
Naked, come to Thee for dress;  
Helpless, look to Thee for grace;  
Foul, I to the fountain fly;  
Wash me, Saviour, or I die!*

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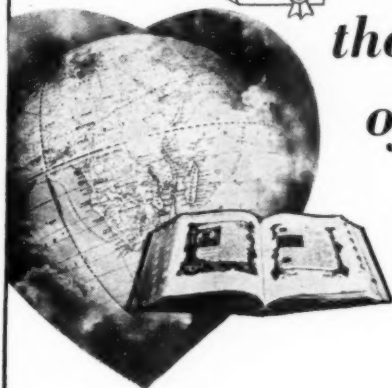
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While thanking God for the man in the pulpit you must ask the Holy Spirit to help you look beyond him to the Saviour. Whitelock photos

By Neil Winegarden

**H**AVE you ever caught yourself napping in church? Perhaps you did not close your eyes—or maybe you did. Anyway, your mind just would not stay with the preacher, and you felt the prick of conscience about the whole matter. Let me tell you about two people who faced this very problem.

Dale and Marion Wright were faithful church-attending young adults in a small Midwest town. One day they came right up to this tantalizing problem of inattention and they decided to do something about it. It happened one evening after they had read the Biblical injunction, "Keep thy foot when thou goest to the house of God and be more ready to hear than to give . . . sacrifice." (Eccles. 5:1).

The Wrights thereupon began a study of the Bible emphasis on hearing the Word of God. Among other things they discovered Jesus' exhortation, "Take heed what ye hear . . ." (Mark 4:24). But what really captivated their attention were the words from the Master's lips: "Take heed *how* ye hear . . ." (Luke 8:18). This was their problem.

"Why is it," they had often pondered, "that we get so little from our pastor's sermons? Why are our minds so prone to wander to world-rooted things like the current stock market, the high cost of living, the pressure of increasing taxes, personality problems in the family circle, or the Sunday dinner roast cooking in the oven at home—when we ought to be listening to the sermon?"

Then Marion said, "I wonder if the pastor could help us find the solution?"

"Well," replied Dale hesitatingly, "he might find it difficult to understand, but if he sees that we're interested in improving, I'm sure he'll want to help. Let's ask him."

♦ The pastor's sympathetic attitude was encouraging indeed. After reassuring them that other people are often troubled with this problem, he pointed out that in any preaching service there are at least three rather well-defined classes of listeners. "Some people," he declared, "listen against their will. They attend church under pressure of some kind, social or otherwise, not because they desire to worship God and fellowship with His people. Those who listen that way seldom listen well because they have developed the facilities for 'tuning in' what pleases them or 'tuning out' what disturbs them."

Later on, in talking about this with one of their neighbors, the Wrights were told of a visit this man had made to a huge hammer shop in a factory located near their home. The noises there were fierce enough to be frightening as well as deafening. Under such conditions conversation seemed hopeless, and yet when the neighbor shouted into the ear of the workman, he was immediately rebuffed with, "Whatcha' yellin' at? Doncha' think I kin hear?"



# THAT HEAR

The "listening improvement" course for church members demands diligence, and the tuition runs high—but the rewards are great

That workman had become so accustomed to the roaring, rumbling, crashing noises about him that he could single out ordinary conversation. Such marvelous selectivity is good when the preaching of the Word of God is "tuned in" and other claimants for attention are "tuned out." It can also work for harm when used the other way around.

The pastor went on to say that there are people who give their attention willingly, but carelessly. Their interest is genuine, springing from a sincere desire to know and do the will of God. Yet a myriad distracting thoughts and things keep screaming for consideration. Succumbing to these distractions makes their attention irregular, and consequently there is a loss of listening efficiency. It was in this class of listeners that Dale and Marion uncomfortably but hopefully located themselves.

Fortunately the pastor closed his counseling session with the Wrights by pointing out another and higher order of listeners who attended his services.

"God bless those who are attentive listeners by choice!" he exclaimed. "Those who want to know, to feel, to be something—who come expecting a reward for their time and attention. Some of them," he went on, "are willing to discipline themselves to rigid attention despite a dull sermon. They are spiritually primed for vital, active listening."

This analysis of their own condition led the Wrights to conclude that theirs was not a question of motivation, but of method. It was not a hard heart but undisciplined listening habits that stood in their way to successful listening. So, thanking their pastor for his helpful assistance, Dale and Marion Wright went back home to formulate the following suggestions as a guide to good listening.

★ LISTEN politely. Do not sleep. A good rest Saturday night will help avoid this. Eyes front! Ears open! Be alert!

One audience member's inattentiveness or unresponsiveness may create an atmosphere in which another person could be hindered in making an important decision.

It is a good thing to avoid all possible distracting movements about the auditorium during the service. An example of this was brought to the Wright's attention recently. One evening during an evangelistic invitation a well-meaning (though unskilled) usher marched down the middle aisle across the front of the church to close an open window, then marched right back again. Who can tell what holy aspirations may have been suppressed by that one careless act?

Be considerate in choosing a place to sit. Other members of the audience probably are not afflicted with some contagious disease. So sit with them or near them. Be quick to encourage others to occupy a central section of the auditorium near the



Our minds are prone to wander to things like the Sunday dinner or the high cost of living when we ought to be listening to the sermon.



One of the first steps to better listening is to have an interview with your minister. Pastors invariably welcome such an opportunity.



In cultivating "ears that hear" try to sit toward the front of the auditorium. There listening is better and distractions are fewer.

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*Both preacher and listener are called upon to join forces against a common enemy on a spiritual battlefield*

front with you, and thereby set an example.

Such "little" polite considerations will improve any preaching service and may help someone to decide for Christ.

✦ LISTEN discriminatingly. "Roast preacher" at Sunday dinner should be eliminated from the menu, of course. But think objectively. Evaluate what your preacher says. Do not assume that because he is "orthodox" you therefore need not listen with discrimination. Even the "more noble" Berean Christians, on hearing the Apostles preach, "searched the Scriptures daily, to see whether these things were so" (Acts 17:11). The point is, be teachable, not gullible.

✦ LISTEN carefully. It is a good thing to take notes on the sermon. Any sermon worth its salt will have an outline. This outline will doubtless revolve around one central idea which, if not stated outright, will probably be suggested by the sermon title indicated in the bulletin.

Introductory remarks will no doubt start with things familiar to all and lead gradually to the less familiar and probably more abstract theme and its Biblical text.

Then should follow the statement of the first main point of the outline. The development of this main point may take the form of a discussion of a portion of Scripture; a logical argument in which some truth is defended or propounded; an illustration from the Bible, personal experience, literature, current events or elsewhere; or, application of the truth to modern day life. It may be that one, several, or all of these elements will be there. Look for them. Note them on your outline. Watch for succeeding main points and note their development along the lines suggested above.

In a good sermon the conclusion comes quickly. It will be a summary, restatement, and/or application of the message, with an appeal for a personal response.

Some folks profit greatly by taking notes on the Sunday sermon. In a church in Portland, Ore., a young Chinese teenager who listened attentively to a sermon was able to recall it in its entirety, without props or prompts, a full week later. She remembered the title, theme, text and main points of the sermon, along with some of the illustrations.

✦ LISTEN prayerfully. Both preacher and listener are called upon in a Christ-honoring, Bible-centered service to join forces on a spiritual battle field. They have a common enemy who is subtle and strong. Failure to realize this leaves

many services tragically impotent and fruitless.

Sometimes the preacher realizes this all too keenly. One congregation grew impatient waiting for the service to begin, as their preacher tarried unusually long. After an interval of waiting, someone was sent to rap on the parson's door. Promptly he returned, reporting that he heard the minister pacing the floor and saying, "I'll not go out there unless You go with me."

Eventually, the parson emerged from the enclosure to preach with unmistakable evidence of hidden strength. Sensing the Enemy's power at that time, he knew that the only recourse was prayer, and he availed himself of it. We who listen ought to share this burden of prayer, too.

Our preacher needs our prayer. He wants it. We may pray for the church family, not forgetting the unsaved also. Be sure that one's own heart is tender and receptive of God's truth. Pray before leaving home. Pray during the service. Pray afterwards that the Holy Spirit may give each hearer, including yourself, the grace to "be doers of the Word" as well as attentive listeners. For the final test of listening efficiency lies in the effect the message produces in daily living.

✦ LISTEN expectantly. The sermon is a tool, not a finished product.

Often listeners disregard this point, or forget it, and look to the man in the pulpit as an artist. Then the listener is disappointed in the speaker's ability to satisfy, or he becomes so impressed by the preacher's rhetorical display that the spiritual import of the message is lost.

Someone once painted a picture of Martin Luther preaching in a massive cathedral to a thronging crowd. But in the picture the eyes of the audience are not lingering upon the mighty Reformer. No, the congregation is looking beyond Luther to a phantom Figure standing in a shadowy area of the picture, a Figure which close scrutiny reveals to represent Christ standing in the midst.

Herein lies the ideal of preaching—to have an audience whose attention is diverted from the pulpit to the Redeemer. Thank God for the man in the pulpit, but you must look beyond and see the Saviour.

✦ LISTEN patiently. The thought the preacher is trying to present may seem difficult or abstruse. But wait! Do not give up! Ask the Holy Spirit to illumine the Word and to give assistance in focusing attention on Christ and His will. In patience, give God time to break

through the materialistic husks that envelop our lives.

While waiting you might ask some simple questions. Why is the preacher emphasizing this truth to this audience at this time? What are my own personal heart needs relative to this truth? What does God want to accomplish in our church through this message? What does the Holy Spirit prompt my soul to do, be or become in this message?

★ THROUGH assiduous application of these principles, Dale and Marion Wright enthusiastically report a greater depth of personal satisfaction in church attendance and a more adequate growth as Christians.

This advance has not come easily. Listening improvement as outlined by them is no "snap course" in the college of the Christian life. No, tuition runs high and the course discipline demands diligence.

But the rewards are great. And the loss of them, through a dull and inattentive ear, is immeasurable. For as Augustine once said, "If God speaks, woe to him who does not hear." Nor dare we slight the stern standard set by our Lord: "Take heed *how* ye hear." **END**

### Eyes to the Blind, Feet to the Lame

Job 29:15

Have you ever had your sad path suddenly turned sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because someone had been unexpectedly kind to you? You can make today the same for somebody. It is only a question of a little imagination, a little time and trouble. Think now: What can I do today to make someone happy—old persons, children, servants—even a scrap for the dog or crumbs for the bird! Why not?—M. D. B.

As this issue is going to press, word comes of the homegoing of William Garland of Evanston, Ill., who for the past seven years has shared in the ministry of Moody MONTHLY as a member of the Moody Bible Institute Board of Trustees. He died December 3 a few hours after suffering a heart attack.

Mr. Garland was president of the Johnson Glass and Plastic Corporation. He became a member of the Institute Board of Trustees in 1951 and in 1953 was made board secretary and a member of the board's Executive Committee.

An active Christian layman, he was an elder of the Moody Church in Chicago. He is survived by his wife and two sons. "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15).



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**CO-WORKERS:** Dr. English, left, chairman of the revision committee, discusses a point with publisher's representative Mr. Ruggles of Oxford University Press.



**THE REVISION COMMITTEE IN SESSION:** Left to right, recording secretary Arline Harris, Dr. McClain, Dr. Walvoord, Dr. Feinberg, Dr. MacRae, Mr. Ruggles, Dr. English, Dr. Gaebelein, Dr. Mason, Dr. Culbertson and Dr. Smith. Chicago Photographers

# THE REVISION OF THE SCOFIELD BIBLE?

An interview with E. Schuyler English

alter what Dr. Scofield once said. Thus it was important that the committee chosen should be made up of men who are known to be evangelical, premillennial Bible expositors, men who have the confidence of the Christian public and who are affiliated with institutions known for their premillennial position.

**Q. Who had the difficult task of choosing committee members who could meet these specifications?**

**A.** This was the joint responsibility of Mr. Ruggles as publisher's representative and me as chairman of the committee.

**Q. And who are the members chosen to serve with you on this committee?**

**A.** Committee members are Dr. Frank E. Gaebelein, headmaster of the Stony Brook School who serves as vice-chairman of the committee; Dr. William Culbertson, president of Moody Bible Institute; Dr. Charles L. Feinberg, director of Talbot Theological Seminary; Dr. Allan A. MacRae, president of Faith Theological Seminary; Dr. Clarence E. Mason, Jr., dean of the Philadelphia College of Bible; Dr. Alva J. McClain, president of Grace Theological Seminary; Dr. Wilbur M. Smith, professor of English Bible at Fuller Theological Seminary, and Dr. John F. Walvoord, president of Dallas Theological Seminary.

**Q. I understand you feel very definitely that the Lord's blessing has been on these choices and on the work.**

**A.** Yes, we do. At the outset we were concerned about whether some of the men we had invited would be able to find time to serve; however, every one accepted. Since then the committee has worked hard and in the unity of the Spirit. There have been discussions and a few disagreements but no

sessions. We have held eight full committee meetings during the past four years, meeting from three to four days on each occasion. During this time only once has a committee member been absent. Such faithfulness on the part of these men is vitally important because we feel that the task we are undertaking is not a one-man job, but a nine-man job.

**Q. Do you mean that literally, Dr. English? It's rather difficult for every member of a committee to share in a work like this, is it not?**

**A.** No. Each man presents his proposals for every page, every verse, yes, virtually every word. Of course, experts in various fields are particularly responsible for special assignments, but every committee member offers his proposals which are read and discussed by the whole group. These suggestions may have to do with the original text and translation, marginal references, headings, book introductions or footnotes. No change is adopted until it has been approved by the majority; in fact, except for a very few instances to date, there has been unanimous approval. Always there has been unanimous consent.

**Q. Would you tell us a little more about your actual procedure?**

**A.** At each committee meeting a certain number of Bible books are assigned for suggestions as to improvements, corrections or added notes. Well in advance of the next committee meeting each member writes out his proposals and sends them to the chairman. These are combined so that all proposals appear in their proper place, and copies of the compilation are sent to each committee member. These suggestions are then discussed page by page at the next meeting. Later approved changes, plus some individual assignments resulting

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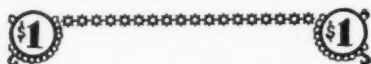


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from an earlier meeting, are listed and  
resubmitted for another discussion in  
committee. Genesis has received five such  
intensive reviews; there has been four  
drafts of Exodus.

**Q. Doesn't this involve a huge amount  
of paper work?**

A. Yes, it does, Transcripts of each  
committee session are made by the re-  
cording secretary and sent to committee  
members as well as to Mr. Ruggles who,  
incidentally, attends each session and has  
been most helpful. So far we have ap-  
proximately 1900 pages recording com-  
mittee discussions. In my study I have  
twenty loose-leaf binders filled with sug-  
gestions pertaining to the Old Testament  
alone, perhaps 3500 sheets in all. Each  
member of the committee has duplicates  
of these with his own notations entered  
in them. Other records and correspond-  
ence are centered in the office of the  
committee's full-time secretary, Howard  
C. Ferguson. So far as I know, no other  
reference Bible has been so thoroughly  
and carefully edited.

**Q. How fast is this work progressing?**

Will the new edition be out within, say,  
five years?

A. At this point it's a little hard to  
tell. Our committee first met on October  
25, 1954. Since then work on the Old  
Testament has been virtually completed  
and work has been begun on the Gospels.  
The publisher's schedule calls for the  
committee to complete its task by the  
end of 1960, with another year for the  
chairman to finish his work. Even then  
the job will be far from finished. The  
publishing of any Bible is an exacting  
work, but the task is even greater in the

case of an annotated edition of the  
Scriptures. Composition or typesetting  
alone is a tremendous undertaking; fur-  
thermore, not one proof reading but  
many readings of the text, reference  
and annotations are required. Other  
printing operations also require time.  
Thus the new Scofield Bible can hardly  
be available before 1963.

**Q. Generally speaking, Dr. English,  
can you tell us how the revised edition  
will be different from the Scofield Ref-  
erence Bible now in use?**

A. Obviously it is too early to offer more  
than a broad hint as to the alterations  
being made, for the work should be judged  
on the basis of the completed edition,  
not on the basis of the few items that  
I can mention here at this time. I can  
say, however, that the revision will not  
be a new translation. The majesty,  
beauty, cadence and familiarity of the  
King James Version will be retained, but  
words and expressions that have no  
meaning to modern readers will be clar-  
ified. For example, why speak of "car-  
riages" in Acts 21:15 when "baggage" is  
meant? Or why continue to read "pre-  
vent" in I Thessalonians 4:15 when today  
the English connotation of the Greek verb  
is "precede"? Again, why should we fol-  
low the custom of 1611 in saying "think-  
est" and "thinketh," and to use "thou"  
rather than "you" as a form of address?

**Q. I suppose there's a sense in which  
your decision might be regarded as a  
vote of confidence in the King James  
Version.**

A. Yes. It is the considered opinion of  
many Bible publishers that the latter  
half of this twentieth century will be

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We look to Thee, O God—  
Faith's vision has grown dim—  
Show us the Christ of Calvary,  
Let us again see Him.

Faith sees His hands, cruel-pierced,  
Hands that might cradle stars, and then  
Rich vestments make—lakes and hills;  
The sea, His shining garment's hem.

Faith sees His wounded feet,  
He led in paths of righteousness;  
But men cared not that He had come  
From heaven to earth to save, to bless.

Faith looks with stricken soul  
On visage marred— O God, give grace!—  
On Him for whom the starlit heaven  
Is but a veil to hide His face.

We see. Ah yes, we see!  
Faith's clouded sight grows clear once more;  
When we remember Calvary,  
We can but wonder—and adore.

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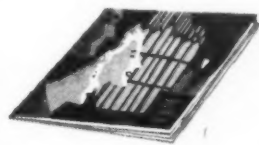
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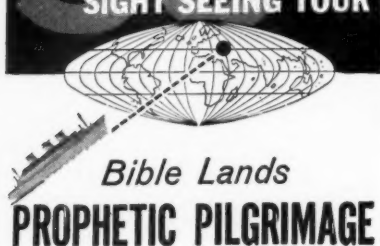
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Great things are in store for the members of the Pilgrimage. I am glad you are coming with us. To those of you who are still undecided, I would like to say, using the words of Moses, leader of the most famous tour in history, "Come thou with us, and we will do thee good, for the Lord has spoken good concerning Israel."

Sincerely yours,  
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notable for an increased interest in the Bible, and for the introduction of new revisions, translations and annotated editions of Holy Writ. There can be little doubt that the King James Version will no longer be looked upon as the only Bible of the English-speaking Protestant world. Nevertheless we believe the King James Version will continue to be widely read. For that reason the committee decided to retain the 1611 version but to make such word changes as are necessary to clarify its meaning for present-day readers.

**Q. What about changes in the notes and helps?**

A. There will be a number of these, of course. Additional marginal references will appear in the revision, the number of sub-headings will be increased though many of them will be shortened. These incidentally will be printed in smaller type than that used for the Bible text so that uninformed readers will not equate them with the inspired Scripture. The chronology will be revised throughout; only dates that can be authenticated will appear. Introductions to the various books and sections of the Bible will be enlarged and improved. A more complete index will be prepared and new maps will be included. Finally, considerable work is being done on footnotes. A few will be deleted, many will be revised, some will be expanded. Numerous new footnotes will appear, quite a few of them related to archeology. These will bring the work up to date on recent findings.

**Q. Does all this mean that the Bible is likely to lose its present Scofield flavor? That would be a serious loss, would it not?**

A. The Bible will certainly not lose its Scofield character. No one should get the idea that the committee is going through the present edition with a heavy hand, indifferent to its tremendous helpfulness or careless concerning its message and system of interpretation. Rather we are constantly reminding ourselves that this is the *Scofield Bible* and that Dr. Scofield's interpretive views must be maintained. Yet the criterion of truth must ever be the Scriptures and not a man's understanding of them. For every note there must be clear Biblical authority. Our firm conviction is that this revision carefully done will greatly extend the life and vigor and ministry of the *Scofield Reference Bible* in all its essential features. This, I am sure, is the only reason why those of us engaged in the task have been glad to have the privilege of investing time and effort in it. We feel that Dr. Scofield's work is far too important to permit it to suffer from being outdated in a few particulars, and that Dr. Scofield himself, were he still with us, would want to revise the volume.

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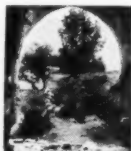
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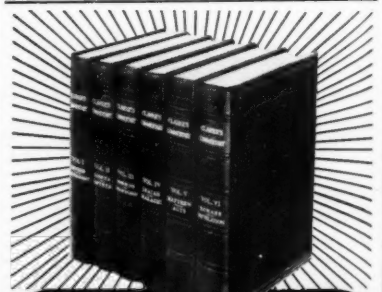
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DR. WILBUR M. SMITH



# IN THE STUDY

## *The Significance of Celestial Phenomena in Biblical Prophecy*

Although since the mastery of the air and the development of the airplane, our attention has been directed to aerial activity, and we speak of this as an aerial age, it was not until the launching of the first Sputnik that the thoughts of all civilized people were turned to the subject of celestial phenomena—by which I mean matters pertaining to the moon, the planets, the sun and the stars. The Bible says a great deal about disturbances in the celestial sphere to occur at the end of the age, and with the advent of Sputnik a number of articles were written on this subject, some of them containing very foolish statements. I thought perhaps my readers would like to have before them an outline arrangement, without any elaborate interpretation, of practically all references in the Old and New Testaments to celestial disturbances.

### I. The General Basic Statement

A. It is generally thought that Joel was the first of the writing prophets. In his comparatively brief but important book we have an announcement regarding celestial phenomena that is repeated in later prophecies, both in the Old and New Testaments (2:10, 30, 31; 3:15). These prophecies, as the text clearly indicates, refer to the time known as "the day of the Lord" (see 1:15 and 2:1, 11). Joel 2:28-32a is quoted by St. Peter in his great Pentecostal sermon (Acts 2:16-21). While there was an outpouring of the Holy Spirit on that day, the celestial disturbances here spoken of did *not* occur. This means, of course, that the prophecy will have its fulfillment in the future.

B. The reiteration of these predictions by Isaiah is notable.

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

1. "For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine" (Isa. 13:10). Note that the time these things shall occur is said to be, as in Joel, in "the day of the Lord" (13:6, 9). Though this prediction is placed in a chapter concerning judgment upon Babylon, it embraces a much larger sphere, for the Lord here declares, "I will punish the world."

2. The most interesting of all prophecies of this nature is found at the conclusion of Chapter 24: "And it shall come to pass in that day, that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed; for Jehovah of hosts will reign in mount Zion and in Jerusalem; and before his elders shall he glory" (v.v. 21-23).

The forceful comment of the Biblical scholar Delitzsch on these lines is so profound that I would like to quote it here: "'The host on high' refers to personal powers, namely, the angelic army. Both the context and the parallelism show that the reference must be to a penal visitation in the spiritual world, which stands in the closest connection with the history of man, and in fact with the history of the nations. Consequently the host on high will refer to the angels of the nations and kingdoms; and the prophecy here presupposes what is affirmed in Deut. 32:8 (LXX), 'When the most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the numbers of the angels of God,' and sustained in the book of Daniel, when it

speaks of a prince of Persia, Javan, and even the people of Israel.

Delitzsch goes on to say: "Just as, according to the scriptural view, both good and evil angels attach themselves to particular men, and an elevated state of mind may sometimes afford a glimpse of this encircling company and this conflict of spirits, so do angels contend for the rule over nations and kingdoms, either to guide them in the way of God or to lead them astray from God; and therefore the judgment upon the nations which the prophet here foretells will be a judgment upon angels also. The kingdom of spirits has its own history running parallel to the destinies of men."

C. The famous lamentation over Pharaoh in the Book of Ezekiel contains a similar statement (32:7, 8).

D. There is one group of prophecies in which the shaking of the heavens and the shaking of the earth are placed together: Isaiah 13:13; 34:4; Joel 3:16; Hagga 2:6, 7, the last of which is quoted in Hebrews 12:26.

### II. References to Celestial Phenomena in our Lord's Olivet Discourse

A. In Luke's account, one phenomenon of this type is located before the tribulation: "And there shall be great earthquakes, and in diverse places famines and pestilences; and there shall be terrors and great signs from heaven" (21:11). What these "great signs" will be is not indicated.

B. In Matthew's record of this great prophetic utterance, the word *heaven* occurs, significantly, five times in three successive verses (Matt. 24:29-31).

1. "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven" (also

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Mark 13:24; Luke 21:25).

2. "And the powers of the heavens shall be shaken" (also Mark 13:25b; Luke 21:26b). There is no unity of interpretation among commentators on this verse. My own view is that this corresponds with "the hosts of the high ones" referred to above.

3. "And then shall appear the sign of the Son of man in heaven." This phrase is in Matthew only. Here again the interpretations down through the ages have been many, some holding that this is actually the appearance of Christ, others, that it is a prediction of a great illuminated cross to appear in the sky, etc.

4. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory" (also Mark 13:26; 21:27). On Christ's coming in the clouds of glory, see also Matthew 26:64, and with great glory, 25:31; 13:26.

5. "And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (also Mark 13:27).

Note that all these celestial phenomena have reference to the period "after the tribulation," and therefore fulfillment cannot be looked for in this hour in which we are living. One here recalls the phrase, "we would see a sign from heaven," in Matthew 12:38; 16:1, and Mark 8:11. Here also perhaps should be included the words of our Lord, "I beheld Satan fallen as lightning from heaven" (Luke 10:18; compare Isa. 14:12).

### III. In the Epistles of the New Testament

A. St. Paul tells us, in his familiar statement on the second advent, that when the Lord descends from heaven, the Church will be caught up to meet Him in the air (I Thess. 4:17).

B. One of the most pregnant utterances of St. Paul is that in which he refers to Satan as "the prince of the power of the air" (Eph. 2:2). May I direct attention to a chapter on this phrase in my volume, *This Atomic Age and the Word of God*, pp. 222-248.

C. St. Peter, in a famous but difficult passage (II Peter 3:7, 10, 11), speaks of the elements melting with fervent heat, etc. See an extended discussion of this, too, in *This Atomic Age*, pp. 126-163.

### IV. In the Book of Revelation

A. During the seven-seal judgment, at the time of the opening of the sixth seal: "And the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great

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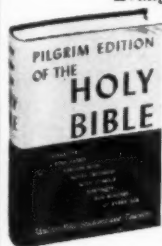
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wind. And the heaven was removed as a scroll when it is rolled up" (6:12b-14).

B. During the trumpet judgments

1. At the first trumpet (8:7)
2. At the third trumpet (8:10, 11)
3. At the fourth trumpet (8:12)
4. At the fifth trumpet (9:1, 2)

C. At the time of the war in heaven. Immediately preceding this conflict there was "great hail" (11:9). Here it is said of Satan, "And his tail draweth the third part of the stars of heaven, and did cast them to the earth" (12:4). Finally, Satan himself is cast down to earth (12:9). Of the dark period of the reign of the beast we read, "And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men" (13:13).

D. During the vial judgments.

1. The fourth vial: "And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire" (16:8).
2. The fifth vial: "And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain" (16:10).
3. The seventh vial: "And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings and voices, and thunders; and there was a great earthquake . . . and great hail, every stone about the weight of a talent, cometh down out of heaven upon men" (16:17, 18, 21). I cannot help think there is some connection between "upon the air" and Ephesians 2:2.

E. The new heavens and the new earth (Rev. 20:11 and 21:1; with this compare Isa. 65:17).

The above arrangement of all the passages in the Old and New Testaments relating to celestial disturbances would seem to indicate that we are not to consider any unusual celestial aberrations before the tribulation period as having prophetic significance — and certainly these devices known as the Sputnik, the Explorer, the Pioneer, etc., important as they may become in the armaments race, have no bearing upon these prophecies. It should be remembered that while all these are man-made and man-directed, the celestial phenomena referred to in the prophetic Scriptures are controlled by God himself, and involve judgments sent by God.

In reading these passages concerning the darkness to come upon the world in the day of the Lord, a time of judgment, we recall two historical occasions of divine judgment in which darkness was

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January in Canada		
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Prairie Bible Institute	Jan. 21	Three Hills, Alberta
January in Oregon (& Feb.)		
First Baptist Church	Jan. 25-28	Monmouth
Grace Brethren Church	Jan. 29 to Feb. 1	Albany
Judson Baptist College	Feb. 2	Portland
Western Conservative Baptist Theo. Sem.	Feb. 3	Portland
February in California		
Simpson Bible Inst.	Feb. 5	San Francisco
California Baptist Theo. Sem.	Feb. 10	Covina
Bible Institute of Los Angeles	Feb. 12	Los Angeles
American Prophetic League	Feb. 13	Los Angeles
Brethren Messianic Testimony	Feb. 18	Los Angeles
Acacia Ave. Baptist Church	Feb. 22-25	Hawthorne
Azusa College	Feb. 24	Azusa
Indio Farm Labor Camp	Feb. 26-Mar. 1	Indio
March in Arizona		
Arizona Bible Institute	Mar. 2	Phoenix
March in New Mexico		
Brethren Spanish-American Mission	Mar. 3-5	Taos
March in Colorado		
Christian Church	March 8	Englewood
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West Side Baptist Church	Mar. 11-15	Enid
March in Texas		
Southern Bible Training School	Mar. 16, 17	Dallas
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Midwest Bible Institute	Mar. 20	St. Louis
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experienced, though in a local and brief degree: in the ninth plague upon Egypt (Ex. 10:21-23) and at the time of our Lord's crucifixion (Matt. 27:45; Mark 15:33; Luke 23:45).

Our Lord himself came down from heaven, as the New Testament frequently reminds us (John 6:42; I Cor. 15:47; I Thess. 1:10, 4:16; II Thess. 1:7).

God is spoken of as being in the heavens (see, e.g., in Matthew alone, 5:16, 34, 45, 48; 6:1, 9; 7:11; 10:32; 11:25; 12:50; 16:17; 18:10, 14, 19).

A truth of great comfort is that uttered by our Lord just before He went into glory: "All power is given unto me in heaven and earth" (Matt. 28:18).

### Passing of Klausner

On Monday, October 27, 1958, one of the great Jewish historians of modern times, Professor Joseph Klausner, passed away at the age of eighty-four. Of all his many books and articles, perhaps the best known among Gentiles is *Jesus of Nazareth*, first published in 1922 and translated into many languages.

When one recalls that Klausner was an orthodox Jew, and perhaps the most influential professor in the Hebrew University of Jerusalem since its founding, it is not without significance that he speaks of Christ as one "the various traits of whose character united to make him a force and an influence for which history has never yet afforded a parallel" (p. 411). He even dares to say that "Jesus surpassed Hillel in his ethical ideals," and, if I remember correctly, somewhere he has written that Jesus was "the flower of Jewish civilization."

I will never forget the Saturday afternoon when, with some friends, I was privileged to visit in Klausner's home, south of Jerusalem. Not realizing that the sabbatical laws of the Talmud forbid a man to sign his name—it is considered work—I asked if he would sign my autograph album. He declined, but said he would do it another day.

However, when we began to discuss the Messianic meaning of a certain Psalm, Dr. Klausner climbed five rungs of a ladder to reach a large volume on the top shelf of his library, brought it down, and laid it open on his desk.

He could not write his name, but he could get a book from a top shelf, even developing a little perspiration, because the Talmud did not prohibit this. This is the kind of bondage to which our Lord referred in Matthew 15:1-6, "the tradition of the elders."

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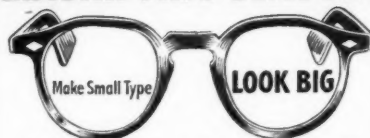


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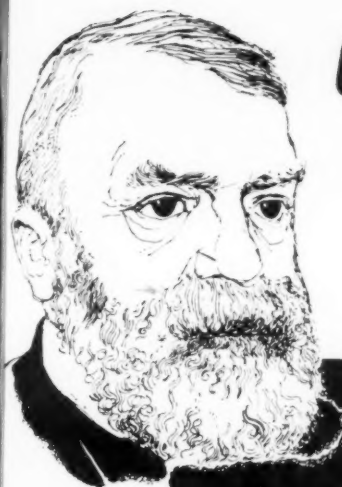
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» Now step into a music room enclosed with simplicity, purity and haunting harmony, all marked with quality. Take a flute, an oboe and a harp; add to a vocal duet and you have *Wayfaring Stranger*. You'll hear the unique, refreshing sound of BEN AND BETH ALLEN as they sing the Appalachian modal numbers which form this fine album (BB 7061) produced by Christian Faith Recordings, Reseda, Calif.

Ralph Carmichael has tastefully arranged the instrumentation of these selections. I'm not usually drawn to male and female duets, but these numbers are so unusually formed and treated that it was a refreshing experience just to sit back and absorb this expression.

Beth has a fluid, pure soprano with evident training and control. Ben's voice, although not outstanding, is handled with much sensitivity and dispatch. The whole album is extraordinary, brimming with individuality and creativeness. Very appealing are selections like *I'm on my Journey Home*, *Pleading Saviour*, *Gentle Jesus and Be Thou My Vision*. *Wings of the Morning* really has a good lilt without being distasteful. My favorite in the album is *Little David Play on your Harp* (catch the instrumentation on this one). If you like to step out of the mold occasionally, this record is for you.

» Here's one of Sacred Records' new ones, SONGS TO BRIGHTEN THE DAY—BUD MILLER (LP-8009). A healthy-looking color photo of Bud at ease sets the pace for the album which is performed at essentially an easy-going pace. One sound I enjoyed right from the start was the expertly handled guitar background on the first band, *He Leadeth Me*. Ralph Carmichael floats in to stay for a while with a small string ensemble.

Bud stops for breaks in certain spots throughout the record to hum the melody—which is different. I think I recognize the piano style of Charlie Magnuson in *Now I Belong to Jesus* and others. Bud's appeal lies in his easy, swaying style. It sounds to me as though he's spent a few hours at one time or another doing pop or scat singing or something along that line. In other words, it's "real cool" in places. Then a few moments later he produces a nice, gentle, puritan type expression. His voice doesn't have a vital sound but it's soulful, nice to listen to.

Bud is vice-principal and dean of boys at Jordan Junior High in Burbank, Calif., and is heard regularly on the "Sunday Sing" television program in that area. *For You I Am Praying* is nicely done. *Near to the Heart of God* is one you'll hear, along with *Sweeter as the Years Go By*, *Calvary Covers It All*, *Count Your Blessings* and *Old-Time Religion*. I'd expect the younger folk especially to take to Bud's style and expression in this album.

» By the way, the mailman has been very generous to this editor lately. I've been enjoying your letters indeed. It's encouraging to this department to observe the over-all interest indicated toward the reviews and to sacred music on records in general. We don't have all the answers by a long shot, but we'll certainly do our best to search the situations for you by inquiring of the record companies themselves.

» So, with a hearty Hi! for '59 and a fast 'Bye! to you all, I'll make a peaceful exit for a while. Over and out!

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have you heard...

—that the Light of Life Correspondence Course in eight years has spread from one country to 50, from one language to 39, and from one student to 700,000? An average of 12,000 new students are enrolled every month, and more than 150,000 have completed one or more courses. Thousands have signed decision cards, and hundreds have given written testimony of their conversion.

—that an estimated 20,000,000 persons were killed by the Chinese Reds in eight major campaigns, another 25,000,000 were condemned to serve in "labor reform camps," and another 33,000,000 were taken into custody for the purposes of "thought reform"?

—that about 90 per cent of the population of all the major towns in the Belgian Congo can be reached by one or more of the five monthly evangelistic publications now appearing? These five are: *Envol* ("flight") in French, *Sankai* ("rejoice") in Tshiluba, *Oyebi* ("do you know?") in Lingala, *Sikama* ("awake!") in Kikongo, and *Neno la Imani* in Kiswahili. Combined circulation: about 500,000.

—that a new FM station in Cleveland, WCRF-FM, joint venture of the Christian Radio Fellowship and the Moody Bible Institute, went on the air with its first broadcast on Sunday afternoon, November 23? The station is licensed by the Federal Communications Commission to broadcast with unlimited hours and unlimited power. Capital funds were provided by the Fellowship, and the Institute is furnishing personnel, programming and management. No commercial time will be sold. Like WMBI, the Institute's radio station in Chicago which has been on the air for 32 years, WCRF-FM will be entirely dependent upon its listeners for support.

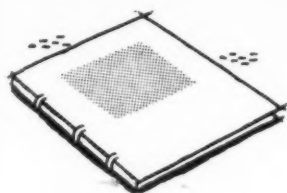
—that Jehovah's Witnesses distributed seventeen and one-half million pieces of literature in 1957? The Evangelical Foreign Missions Association reports that in one printing place occupying a whole city block are seven big presses, each capable of producing 30,000 periodicals an hour. Is it any wonder that they are growing at the rate of 400 per cent a year, and that in Latin America their number has increased 15 times in the last ten years?

—that the Moody Literature Mission recently helped launch a new gospel magazine? Aided by funds from MLM and edited by Donald Smith of the South Africa General Mission, the new periodical, called "Our Africa" and aimed for "the man on the street," published 40,000 copies in its first run.

Moody Monthly



Material classified for permanent  
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# idea NOTEBOOK

A Service Department for Christian Workers

January • 1959

Volume 6 • Number 4



## Is Your Sunday School Library Working?

By Jeanne Roth

These suggestions will help make

the dust disappear from

unused books and shelves.

If the pupils enrolled in your Sunday school—from nursery to adult—are not reading those books in your library, then the library may as well be converted into a utility room "catch-all."

Is the librarian alert to the reading needs of the pupils in the school? Do pupils ever ask the librarian to help them in choosing books which have been written especially for them? Do teachers realize the vast amount of resource material for study available in the Sunday school library?

If the answer is "no" to any one of

the above questions, it is time to get busy and look for ways to put life into that dead library.

Begin with the librarian, for she [or he] is the center of this working library. What has she done to make the library a really "going" part of the Sunday school? It won't take long to give your library a good "once-over" look and take mental inventory of advantages and disadvantages concerning appearance of the display and ease of availability, and perhaps tactfully suggest improvements.

Most librarians are neat "library housekeepers." But the test of life is not in neatness, even though this standard is definitely to be upheld. The librarian must provide that extra "something" that will cause the pupil to take a book from the shelf, check it out and read it.

Has she arranged the shelves so that the small children have easy access to their books? A small table and chairs will encourage an unhurried choosing of reading material. A wire or plywood rack for holding a few new books adds color and interest for the young child. They will enjoy seeing entire front covers of the books since they are apt to judge a book by the pictures.

Has she arranged books neatly according to subject matter and age level? Shelves should be plainly labeled so that books are easily found by the reader.

Are the books themselves attractive to the eye, or are they shabby looking? If they are showing wear, here is one good solution to the problem: Call your juniors or intermediates to rally some

### January

THIS MONTH, National Youth Week (Jan. 25-31) offers your church an excellent opportunity to train future leaders as well as to stimulate your young people's interest in the church's program and organization.

January is also time to begin plans for your summer program.

Appoint the director for your Vacation Bible School and start plans for your '59 VBS. The next several issues of IDEA NOTEBOOK will include articles which we believe will be helpful to you in these plans.

Begin thinking about the promotion and plans for your summer camp program—regular camp or day camp (See article, "Day Camp Will Bring Them," IDEA NOTEBOOK for June, 1958).

Careful, long-range planning will pay off in a successful program.

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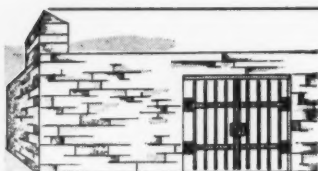
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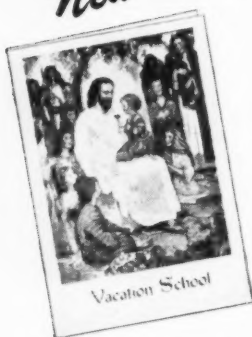
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and ye came unto me..."**  
**Matt. 25:36**

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evening or Saturday afternoon. They'll follow directions and do a neat job in mending those books in much less time than it would take one person to do it alone.

The best result of this work hour is that the pupils will become acquainted with books written for them that they didn't even know were in the library.

FILE

## 2. CHURCH MANAGEMENT

Library, How to Revive

♦ Does the librarian buy new books at least once every quarter? New books are fascinating even to the non-reader. A few new books added often will stimulate interest over a longer period of time than will many books added once a year.

Does she let the entire Sunday school know that new books are available? See that she has a few minutes in which to introduce new books to the age group for which they are intended. This could be done during class-time or departmental assemblies.

Does she ever have a special display of books intended to interest every age group? Capitalize on the emphasis of National Children's Book Week which comes each November. Children hear much about books this week in school; why not use this opportunity to encourage reading of the good books in the Sunday school library?

Even though this is a children's book week, you don't have to limit the age. One year, when the suggested motto was "Let's Read More," we emphasized the thought, "Let's Read More About People Who Need Us." Large colorful lettering was thumbtacked to the wall above a map of the world which was drawn on a 27 by 36 inch sheet of poster board. We scotch-taped colored ribbons to books on a table and thumbtacked them to the country about which each book was written. After church, many of the ribbons hung limp. Books had been taken home to be read!

Does she know what books Sunday school pupils would like to read? Send or give a questionnaire to the classes to find out their needs and preferences. This will help in buying new books which the pupils are really interested in reading. If they are given an opportunity to help choose the books, they are going to feel a personal interest in using the library.

Perhaps Christian reading material is the only method by which some of the homes in your community can be reached for Christ. Parents will perhaps read some of these books to the smaller children. Other parents may glance through a book an older child brings home.

Keep yours an active library which will help to strengthen the spiritual life of the Sunday school, and the community the Sunday school reaches.

The library is an important part of the Sunday school program. Make sure you help keep it alive!

END

Moody Monthly

## How Audio Visuals Help You Teach



# Slides, Films or Filmstrips?

By Grosvenor C. Rust

Director of Audio-Visual Instruction,  
Wheaton College, Ill.

How do they differ?

How much do they cost?

MOTION pictures, filmstrips and slides are strong communications tools because they establish a positive eye contact with those who see the image on a screen. Only a very few people fail to respond at least in some small way to the stimulation of mind which these three mediums of expression provide.

Each of the three kinds of audio-visual materials we are examining has its own special values. The sound motion picture captures the sights and sounds from which it is made and makes it possible to present vibrant, lively concepts. Its predominant value lies in its ability to portray the motion of life. It thus makes what it shows intensely real to those who see it. People identify themselves with what it shows and tend to participate in the activity seen on the screen.

Filmstrips and slides give about the same sort of still image on a screen but they differ in the way they are used. Filmstrips usually are shown when a specific sequence of pictures is needed to create a thought lead. Filmstrips also simplify the problem of filing pictures since individual scenes in a series of pictures cannot be lost. They are also easy to show smoothly and with the least likelihood of a hitch. And they are inexpensive.

The slide is a flexible tool. It permits use of any sequence, a single picture or a couple of dozen, or almost any content. A slide can be made simply by clicking a shutter in a camera. Or it can be made by means of hand art work. Slides also are generally rather inexpensive.

† If you are cost conscious, and only a spendthrift is not, you want to know how much *average* motion pictures, filmstrips and slides cost.

Motion pictures cost the most to use per viewer per use. This statement is based on film rental rates. It is also true relative to purchase of films. It is not made concerning free loan films or

motion pictures shown on a free-will offering basis. The average twenty or thirty minute black and white sound motion picture rents for between \$5.00 and \$8.50 per day of use at one location. Color films are normally more expensive to rent or buy. Those of the above described length would normally rent for between \$8.75 and \$16.00. Longer films cost more and the shorter ones cost less. Multiple showings at varied locations usually demand the full rate per location as separate bookings.

Motion pictures for use by the church are normally rented from specialized sources. Some are operated by private individuals as a business service to churches. Some are operated by denominational or other publishing services as audio-visual departments or film libraries. Others are set up as regional libraries of audio-visual materials by local groups or federations of churches. Local inquiry is the only way to find the source which best serves local needs.

FILE

### 8. Visual AIDS

Projected Aids, Choice of

Many Christian institutions such as mission boards, Bible schools, colleges, rescue missions and rest homes have films which are of great value and tie in with the many functions of the local church. These films are mentioned in articles, advertising and other items of print. A file can be built up by watchfulness and some letters written to request information.

Filmstrips cost the least per person per use of the three projected picture materials discussed here. Their cost varies directly with the number of frames or pictures that are on a single filmstrip. The average filmstrip is about 18-25

## Let's talk about YOUTH!



Down-to-earth

TALKS with  
GEORGE F.  
SANTA

Director of  
Christian Workers'  
Service Bureau, Inc.

### What Are Your Plans For '59?

The other day a businessman said to me, "George, I have my plans all laid for a definite increase in business this year." That statement started a chain of thought. I wondered how many youth groups in churches are making similar plans to enlarge their outreach and increase the effectiveness of their ministry. Many of our youth should make life-changing decisions in 1959 and we as their leaders should make our plans for the next twelve months accordingly.

How many young people do you want to see saved in your church this year? How many should get further training for life service? Will some be enrolling in Christian colleges and Bible schools during 1959? "That," I hear you say, "is in the Lord's hands." And it is. But it's in your hands, too—if God called you to work with youth. He's looking for accomplishments of eternal significance in their lives. And those accomplishments won't come without PLEASANT PLANNING.

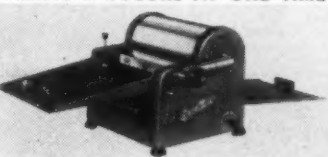
SO PLAN NOW TO MAKE PLANS for your youth group for 1959. Write for our handy planning helps for your young people and youth leaders of your church. THEY'RE ABSOLUTELY FREE. And besides, for one full month, your young people will have some wonderfully challenging programs. Ask for the 80-page packet, TA 159.

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By Me, Steal Away, Just  
A Closer Walk With  
Thee, Deep River, Good  
News, Were You There,  
Roll, Jordan, Roll, Let Us  
Break Bread Together,  
Lord I Want To Be A  
Christian, He's Got the  
Whole World in His  
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Euell Porter, director  
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Kingdom, Lord, O God  
Our Help in Ages Past,  
Resting in His Love, I Am  
Music, Four Psalms  
(Schultz), Sinner, Please  
Don't Let This Harvest  
Pass, Ezekiel Saw De  
Wheel, A Hymn Medley:  
How Firm a Foundation,  
My Faith Looks Up to  
Thee, Jesus, Lover of My  
Soul; Onward, Christian  
Soldiers.

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BILL PEARCE and DICK ANTHONY with the  
Concert Orchestra of London

Arranged and orchestrated by Paul Mickelson



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Home, Beyond the Sunset,  
God Is Love, Precious  
Hiding Place, Day By  
Day, I've Discovered the  
Way of Gladness, The Old  
Rugged Cross, Every Care  
on Him, Jesus, Lover of  
My Soul.

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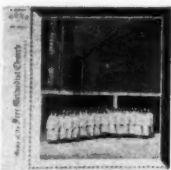
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Dr. Lawrence R. Schoenhals, musical director

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Beside the Still Waters,  
Jesus, Lover of My Soul,  
Behold the Host, My God  
Is Real, No One Knows  
but Jesus, Wonderful  
Peace, Arise, My Soul,  
Arise, He Leadeth Me,  
Great Is Thy Faithfulness,  
There Is a Fountain, On  
My Journey Home, When  
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Break Thou the Bread of  
Life, I Heard the Voice of  
Jesus Say, The Cleansing  
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frames long. Such a filmstrip may sell  
for from \$2.50 to \$6.50 or \$7.00 for those  
in color. Those which are designed to  
be used with a record to give the ac-  
companying narration may sell for be-  
tween \$8.50 and \$16.00.

Sets of several filmstrips usually cost  
less per filmstrip than if bought sepa-  
rately. Filmstrips are almost always pur-  
chase items. However, some regional and  
denominational audio-visual depositories  
rent them for approximately 75 cents to  
\$1.50 in the case of those having no  
record. Sound filmstrips (those having  
records) often rent for \$3.00 to \$5.00 per  
use.

Slides are only slightly more expensive  
than filmstrips. (This refers only to com-  
mercially made slides. No cost figures  
can be given here for home-made slides  
since cost factors vary widely according  
to the individual situation.) Most of the  
2 x 2 slides marketed to churches cost  
between 40 cents and 50 cents each, in  
color. Black and white slides from com-  
mercial sources are almost non-existent.  
A few places will rent slide sets. Gen-  
erally, however, slides are for sale.

For sources of commercially made  
filmstrips and slides, the reader is asked  
to note advertisers in Christian publica-  
tions, watch review articles and be alert  
for catalogs from publishing houses that  
handle audio-visual materials. **END**

## It's an Idea!

## Letter to a Serviceman

By Catharine Brandt

Is there a boy from your church in the  
Armed Forces? Did you promise to  
write to him but somehow the weeks  
and months slipped by and you never  
did write?

The next time your young people's  
group or young adult Sunday school class  
gets together for a social or business  
meeting, take half an hour to "write"  
letters to your servicemen.

Divide the gang into groups of four or  
five. Provide each group with a table to  
work on, scissors, paste, a few sheets of  
typing paper and a bundle of old news-  
papers.

Each group is to "write" a letter to a  
serviceman, using headlines, words and  
sentences clipped from the newspapers.  
The only writing will be the signatures.

Have one person in a group in charge  
of "lay-out"—composing the sentences.  
Have another in charge of cutting and  
a third in charge of pasting the cut-out  
words on the typing paper. Others in the  
group can hunt for clever sentences and  
words to express what the gang is doing  
these days.

Set a time limit, read the letters aloud,  
slip them into addressed, air mail en-  
velopes and mail at once. If you put the  
return address of the group leader or  
officer on the envelope, you're sure to get  
a reply from your serviceman. Try it!  
**END**

## New Books for Church and Sunday School Workers

The following recently released books  
will be of special interest to church and  
Sunday school workers:

A DOG FOR DONALD AND OTHER  
STORIES FOR PRIMARIES compiled by  
Al Bryant, Zondervan Publishing House,  
Grand Rapids, 1958, 63 pages, paper, 50¢—  
Nine stories for children, each with spiritual  
application.

FUN FROM THE BIBLE by Leda P. Mc-  
Bride, Zondervan Publishing House, Grand  
Rapids, 1958, 61 pages, paper, \$1.00—Fifty-  
nine Bible quizzes of various types. Suit-  
able for adults or for young people with  
good Bible background.

PRIZE WINNING JUNIOR CHURCH  
PROGRAMS by Ora J. Claress, Zondervan  
Publishing House, Grand Rapids, 1958, 63  
pages, paper, \$1.00—Nine completely  
planned junior church programs, each  
built around a character or theme.

TEACHING IN THE SUNDAY SCHOOL  
by Theodore J. C. Kuehnert, Concordia  
Publishing House, St. Louis, 132 pages,  
paper, 60¢—Eight lessons for Sunday school  
teachers which cover a variety of subjects  
helpful to the practicing or potential  
teacher. Especially prepared for teacher  
training classes. (Instructor's Guide, 60¢;  
Test Sheets, 20¢ each).

SUNDAY SCHOOL IDEAS by Flora E.  
Breck, W. A. Wilde Co., Boston, 90 pages,  
paper—An assortment of Sunday school  
suggestions including such subjects as  
Bible story telling, teachers meetings, ex-  
pressional handwork, and Sunday School  
publicity.

## A WORD TO SOLOISTS

Few things have more power to reach  
the hearts and move the souls of men  
than a well-rendered solo. In the case of  
an instrumental solo, at any rate, this is  
also the supreme test of a performer's  
musical ability and talent; consequently,  
careful preparation is indispensable.

If you are a soloist, never fail to study  
your theme. Get to know what it is you  
have to express, for you must remember  
that a piece of music is not merely a lot  
of notes put on paper to be blown or  
played anyhow.

Music is an art, something which  
affects our emotions and sensibilities. We  
must, therefore, before we can hope to  
interpret it correctly, study and give it  
close consideration in order to find all  
the subtle meanings of the various pas-  
sages.

Your rendering will very largely de-  
pend upon your spirituality, your char-  
acter and feeling, as well as your knowl-  
edge and proficiency on the instrument.

When I cannot understand anything,  
it seems to me as though God has set a  
chair there for me to kneel down and  
worship. The mysteries are intended to  
be altars of devotion.—Charles Haddon  
Spurgeon

# New! MOODY FILMSTRIP SERIES

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Christian Education Dept.  
Moody Bible Institute

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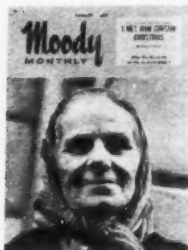
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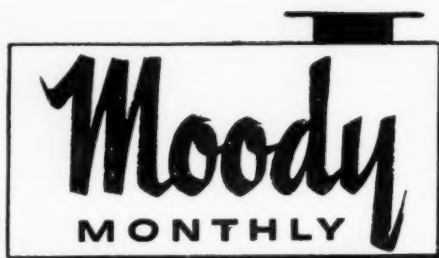


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FOR BOYS AND GIRLS



**Forty Times as Much**

By Lois Houdley Dick

**P**ATRICK would be the last person in the world to ask, Amy thought as she hurried home from school. One, two, three, four, five—skip! She took five running steps and a skip, the way she always did when she was thinking.

One, two, three, four, five—skip! Her glasses bobbed on her nose. Her braids twitched. Patrick was right across the street, but she turned her head and tilted her shoulder and pretended not to know him. One, two, three, four, five—skip!

Suddenly she just had to find out. "Patrick!" she called, giggling on one foot as she waited for him.

Patrick balanced on the curb,

looked both ways, then dashed across the street. His jacket flew open and she saw he had on his old plaid shirt.

"Where's the new one?" Amy demanded. "I thought you were getting a black and white checked all-wool shirt like hunters wear? You've been saving your money for weeks, haven't you?"

"Don't have enough money yet," Patrick said, falling into step with her.

"Why, I thought you said . . . oh, never mind. I wanted to ask you something. I wanted to know . . ." She stopped to bite her lip and stare at the four o'clock sun. "What did you think—I mean, did you like the lesson Sunday? The story Miss Johnson

"I didn't like the story," Amy said slowly. "It made me feel—well, kinda funny inside."



Moody Monthly



told — about the lady — and the money?"

"Yep," Patrick said quickly. "I liked it fine."

"Well, I didn't!" Amy burst out, flinging her braids over her shoulder. "It made me feel funny."

"How?"

Amy wrinkled her nose and considered. "Like the time I ate a pop-sicle in front of little Claire."

"It made me feel happy."

"Oh—you!" Amy began to run again. One, two, three, four, five—skip! "Who cares what you think?" One, two, three, four, five—skip! Her glasses bobbed on her nose. Her braids twitched.

"Sides," she called back, "what good did a little bit of money like that do? A teeny little old mite?"

"It was worth one-eighth of a cent," Patrick volunteered, walking faster to keep up.

"What would that buy?"

"Maybe it helped buy those beautiful curtains in the temple. Or maybe it helped fix the stone pillars Miss Johnson told us about. That lady put two mites into the treasure box, you know."

"Two mites," Amy scoffed, walking slower. "Even two mites wasn't much. If I had a million dollars, I'd give it all to the Lord. Every bit!"

"Guess you'll never have a million."

"Well," Amy pulled her braids around front and nibbled the elastic bands, "if I get five dollars for my birthday, I'll give the Lord half."

"Your birthday isn't for six months."

"I can't help that. I haven't any money of my own," Amy snapped. "Just twenty-five cents a day food money. Ten for sandwiches, ten for soup and milk, and—and—" She glanced at Patrick quickly, then looked away. One, two, three, four, five—skip! One, two, three, four, five—skip! Her glasses bobbed on her nose. Her braids twitched.

"Hey, wait! What's the other nickel for?"

"Candy bar," Amy said slowly. "I always get a candy bar for dessert. A—a nickel wouldn't be much to give anyhow. What would a nickel buy?"

"A nickel is forty times as much as a mite."

"Wh-what?"

"A mite is worth one-eighth of a cent. Eight mites make a cent. So a nickel is forty times as much."

Amy tried to figure it out in her head and gave up. "Are you sure?"

"Sure I'm sure. And Jesus Himself said that lady gave a whole lot when she put her two mites in the box. She gave more than all the rich men put

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together. Forty times as much."

"Why was that, Patrick?" Amy stood still and looked puzzled. "How did that poor woman give more than all the rich men?"

Patrick scratched his thick, bushy hair. "Well, maybe those rich men had plenty left after giving. But the poor woman didn't have a thing left. She gave all that she had. I found the story in Luke 21 and read it again. So I guess it's not how much we give that counts, but how much we keep for ourselves!"

One, two, three, four, five—skip! One, two, three, four, five—skip. Amy darted ahead of him down the street. Her glasses bobbed. Her braids twitched. "Forty times as much," she chanted. "Forty times as much."

Patrick caught up to her and she stopped for breath. "If I did without the candy bar," she mused, "that would be twenty-five cents a week, a dollar a month, or twelve dollars a year. Do you suppose the missionaries could buy something with that?"

"Sure thing," Patrick replied seriously. "A nickel is forty times as much as a mite. That would be swell if you'd save a nickel a day."

"I'd miss the candy, but we get candy at home sometimes. And Miss Johnson said it isn't real giving unless you do without something. I guess that poor woman in the Bible did without things. Maybe that was her dessert money for the whole week."

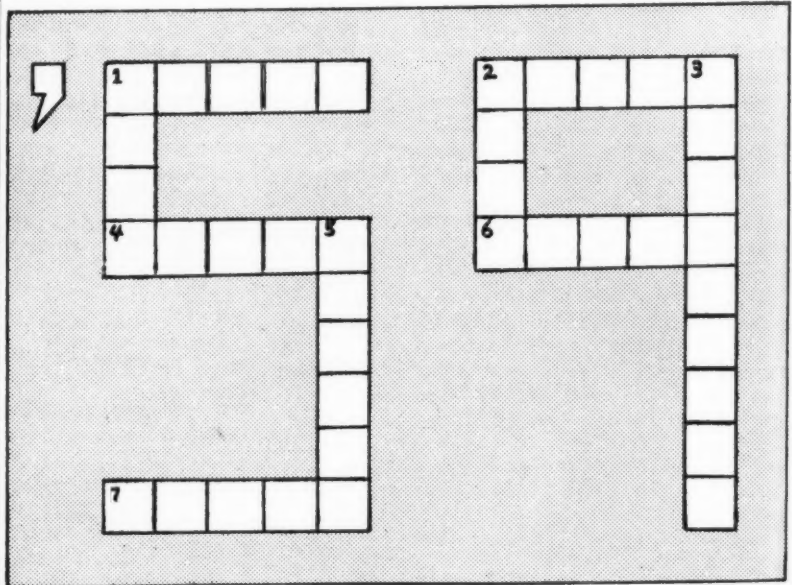
"Maybe."

"I guess if Jesus died for us and has done so many other wonderful things, then we can do something for Him. There are still boys and girls that have never heard of Him."

"Yep."

"I'll do it!" Amy turned to him, her face shining. "I'll save a nickel a day! Say, Patrick, what about you? Aren't you going to give? You're the one who said a nickel is forty times as much!"

Patrick turned to her, smiling. "I did give," he said. "That's why I'm still wearing my old shirt."



## A New Year Puzzle

By Lee and Lynn

### ACROSS

1. Mystery of the seven ..... Revelation 1:20
2. A little ..... Matthew 18:2
4. Unto all the ..... Mark 16:15
6. Putting away ..... Ephesians 4:25
7. The ..... shineth. John 1:5

### DOWN

1. Whiter than ..... Psalm 51:7
2. To all that ..... Psalm 145:18
3. Be my sons and ..... II Corinthians 6:18
5. The Lord ..... your hearts. II Thessalonians 3:5

# paper talk

**Lynn:** Now here is just the kind of letter we have been waiting to see.

**Lee:** Why?

**Lynn:** Well, it is from Beth Fromm, in Scotts, Mich., and she says the reason she would like a Christian pen pal—or pals—is because her sister Edith wrote us a while ago for a pen pal and now she gets lots of letters. And Beth says she likes to read Edith's letters too.

**Lee:** Oh, I see what you mean. We have been wondering if the boys and girls who have been receiving pen pal lists from us really are writing letters and receiving some from other pen pals.

**Lynn:** That's it. Sometimes it seems as if we might be doing all this work for nothing. Then a letter like this comes and tells us that someone is receiving "lots of letters"!

**Lee:** It really makes me feel good. What else does Beth say in her letter?

**Lynn:** She says, "I am a Christian. I was saved three years ago. I like to read books a lot. I will be 11 years old in February—"

**Lee:** That's only next month!

**Lynn:** Then, listen to this. "I like the MOODY MONTHLY JR. I read it as soon as it gets here."

**Lee:** A lot of people say that.

**Lynn:** And Beth goes on to say that she likes winter because she has a pond "down back" where she can go skating.

**Lee:** Ummmm, that would be nice. That was a real nice letter. I hope we get lots more like it next month, and that boys and girls all over the world will write to

*Lee and Lynn*

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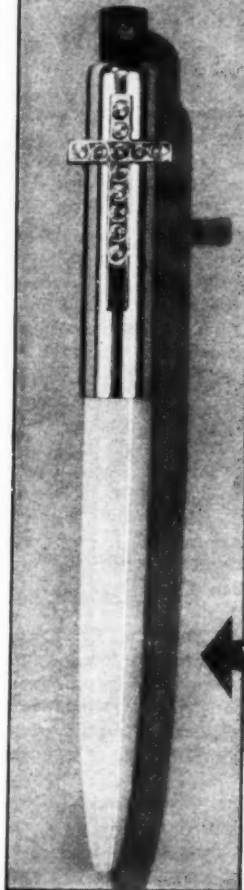
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# Let God Write Your Family History

By Allegra McBirney



Keeping a spiritual diary will result in a thrilling record of His abiding presence in your home life

**L**AST winter a fellow-Christian learned that I was undergoing a great struggle with temptation. He presented me with a plaque and told me to put it on my bedside table so that I might read its inscription first thing in the morning and last thing at night. The plaque read: "Greater is He that is in you, than he that is in the world."

How grateful I am to the Lord because, even though the fellow-Christian of whom I speak was not yet six years old, he knew that Word was the very help his Mommy needed!

He found me in prayer that day, overheard what I was saying and after a brief time had come with his cardboard "plaque," easel-backed, the Scripture verse hand printed in large, irregular letters. Below it was this comment: "Jesus loves you so much Mommy that He died for you."

It is the Lord's doing that has caused incidents like this in our family's life. And so it is His work that has produced our family's "spiritual diary"—our "Emmanuel Book," so-called because of its continuing weight of evidence of "God with us."

Every Christian family ought to keep a record of their spiritual life. You can't really know the blessings of the practice until one day, discouraged, you page through your book and find account after account of answered prayer, or the record of a soul-searching remark from the lips of your own little ones.

Our books—a new one for each new year—are filled with miracles. No record, it is true, of water turned to wine or of coin found in a fish's mouth. But there is a record of two self-reliant church members being transformed into two tri-

umphant believers who are trusting wholly in the merits of their Saviour, the Lord Jesus.

♦ ANY argument against the reality of miracles would not get very far at our house. Too often we have seen untoward circumstances change after talking them over with the Father! And we've seen—at least later—that even when things seemed at a standstill He was working a miracle of love in changing the course of our lives.

Take our avocado tree as an example. It was a great big healthy-looking tree, certainly, but it simply would not bear. Season after season it continued, like the barren fig tree, making a great display of its leaves but worthless as far as fruit was concerned.

But while I was viewing the tree with ill-disguised contempt what were our little boys, Three and Five, doing? They were *thanking* the Lord for that tree! Faithfully in their prayers they expressed gratitude for it more than once.

And what happened? The very next season the tree was weighed down with fruit! And so it became the boys' tree or more exactly, the Lord's tree. It was His blessing that had made it produce, and its fruit was to be for Him. The boys were able to earn their own money for missions. Their prayers for the avocado tree continued. The fruit ripened. And faced with the prospect of having no market for the fruit whatsoever, special prayers brought a sudden order from a local hospital—probably the highest-paying market in town!

We saw in this that the Lord still works miracles, but we saw even more how highly He regards a thankful spirit.

The boys had been grateful for the tree even when it was barren; now not only the tree but their gratitude bore fruit.

✦ We have learned so many things as a family in Christ, but when we are prone to forget the evidences of His mighty love and personal care, our books help us to remember. And that is one of the reasons why we think every family in Christ ought to keep a record of their life in Him. The experience that called forth thanksgiving and praise one day is not forgotten the next. It can be recalled, and years later it can continue to bring forth praise and thanksgiving to the One responsible for it.

Not the least among the recollections in our books are the records of the comments of our children. Small comments, yes, but filled with the radiance of little candles Spirit-kindled.

Some of the soundest yet gentlest rebukes have come to me through my oldest child. Once I bought a very pretty, but non-essential, pink dress—admittedly against the pricks of conscience—and he said simply, "It's just like the prodigal son, Mommy. He spent money on things he didn't need, either."

The parcel went back to the store unopened, and I gained a new sense of responsibility concerning the use of my Father's money.

✦ We used to keep records of such miscellaneous things as babies' new teeth, their vocabulary growth, their physical growth and the like. Then we came face to face with Jesus Christ. And we learned that growing in Jesus is the only growing that really matters. Gradually we dispensed with our other records because the presence of the Lord and His work in us brought about such amazing things that we couldn't keep from writing them down instead.

One evening we were trying to tell the older boy what love is. Finding it difficult to explain, we fumbled for synonyms. Two-and-a-half smiled knowingly.

"Do you know what love is?" we asked, a little incredulous.

"Jesus!" he said triumphantly.

And the Word confirmed his definition: *God is love.*

Besides the records of God's providence there are records of His testings. Some of the incidents might seem slight to you. To us they are the love of God in Christ Jesus, made evident in our very own lives. Our victories in Him might seem great or small to others. To us they are wonderful.

The keeping of an "Emmanuel Book" will bring a greater spiritual awareness to each member of the Christian family. And it will result in a thrilling record of His abiding presence, a personal commentary on His promise: "Lo, I am with you always."

END

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## SUNDAY SCHOOL LESSONS

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January 18

### Jesus Emphasizes The Cost of Greatness

Mark 10:35-45

MEMORY SELECTION: Whosoever  
will be great among you, shall be your  
minister.—Mark 10:43

The nations of the earth are engaged in a great "cold war" struggle because of the ambitions of some to be the greatest. Efforts are made to conceal the real motive under a cloak of high-mindedness and fine ethical objectives, but essentially the reason for the strife is the desire for power.

To them greatness means size, strength, wealth and position. It means the same to the average man on the street. Unfortunately, the same vicious and erroneous philosophy controls much of the activity and life of the church.

We agree with Dr. Douglas who says, "Few lessons have been taught more often and with less results than this one. From pulpit and classroom it has been repeatedly emphasized that Christian greatness means service, not lordship; yet the attitude of the disciples (v. 37) is far more common in the church than the attitude of Christ" (vv. 43-45). He gives two reasons: (1) the unwillingness of people to receive this truth, and (2) the inability of teachers and preachers to present this truth effectively because they do not practice it in their own lives. Think it over!

Christian people should learn that the world's standards of greatness are just the opposite of God's standards. The world would be astonished at the results if we would really live by God's standards.

#### I. How to Be Small (vv. 35-41)

The sad formula for this result is just this: live for yourself. There is no use trying to cover up selfishness by smooth or pious talk. Let's face it and get rid of it!

Were it not written for us to read, we would find it hard to believe that James and John, honored and beloved disciples of our Lord, and their mother, a woman known for her earnest faith and diligent service, would be guilty of such an expression of selfishness, particularly in that sacred hour when Jesus had spoken of His sacrificial death for sinners.

What a strange mixture of faith in Christ and an overwhelming desire for self-glory we find here. Disregarding what Jesus said about His sufferings they apparently could think only of themselves and their desired position of honor when He comes in His glory.

The other disciples were angry, re-

grettably so, but we can understand why they might be disturbed. One wonders if they might not have been a bit angry because they had not thought to make a similar request!

Possibly some of us may have served Christ with a desire for personal glory and recognition. Perhaps while despising such a spirit in others we fail to see it in ourselves. It would be a profitable exercise to stop right now and examine our ruling motives in our service for Christ.

But let us rejoice in learning

#### II. How to Be Great (vv. 42-45)

Notice the words in verse 42, such as "rule," "exercise lordship" and "exercise authority"—and realize how modern they sound and how well they epitomize the ambitions of the great majority of mankind today.

Observe too the contrast with the way to true greatness, as revealed by our Lord. To be great in the sight of God (and that is all that really matters) is to serve in the spirit of humility and self-sacrifice. This is not a request or a suggestion but the direct command of Christ.

Church quarrels would quickly disappear and factions would break up if we heeded His word. For when faced squarely they are seen to be based primarily on selfishness.

When He comes again how strangely small some leaders in the church will seem when measured against the standards of Christ! And how great some of the humblest workers in the church!

January 25

### Jesus Reveals His Authority

Matthew 21:12, 13, 23-27

MEMORY SELECTION: He taught them as one having authority.—Matthew 7:29

In contrast to our lesson last week which showed the self-centered selfishness of earthly authority, the lesson for today presents the magnificent picture of the divine authority of our Lord. It is a thrilling picture, one which should inspire every believer to give all in the utmost sacrificial devotion to Him.

We see our Lord in the temple, cleansing His Father's "house of prayer," and there we see His

#### I. Authority Exercised (vv. 12, 13)

For the convenience of the worshippers who came from a distance it was necessary for the animals for sacrifice to be available for purchase in the vicinity of the temple. It was also necessary for visitors to change their Roman coins into temple coin for their offerings. Hence

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Moody Monthly



the business itself was quite legitimate. But with typical greed and eagerness for trade, the dealers and money changers came closer and closer to the temple area until finally they were conducting their business right in the temple court itself. The profit seeking spirit led them to cheating the people, and the whole business became the clamorous, irreverent, distasteful thing our Lord could not tolerate.

The temple of God as the center of the life of the people had to be clean, and Jesus made it so. Let us be certain that what goes on in our churches is honest, aboveboard and for the glory of God. Let us emphasize to our classes the important place the church holds in the maintenance of civil and religious freedoms.

We talk about the need of revival in the church. There must be the cleansing grace and power of our Lord Jesus Christ to make and keep the church clean and ready for the reviving power of God.

The appearance of the young teacher Jesus in the temple and His drastic action in cleansing His Father's house naturally raised questions in the minds of religious leaders, so we find His

### II. Authority Questioned (v. 23)

The question they raised was a proper one. It was their duty as leaders of the synagogue to ask it. But the background of neglect which permitted such conditions to prevail and the purpose with which they asked the question (which was an obvious attempt to entrap Jesus so that they might condemn Him) made their expressed concern improper and vicious.

Their purpose was to lead Jesus to claim authority from God and as God, and so place Himself under the awful accusation of blasphemy. As Jesus met their tricky questions we see Him exhibit that remarkable poise and cool, superior intelligence which always characterized His dealings with those who attacked Him.

We are glad to be counted as followers and disciples of this glorious Lord as we see His

### III. Authority Justified (vv. 24-27)

Jesus' reply was in the form of a question, one which they could not push aside as being unfair or unjustified. He pointed out that "before He could reveal to them what they asked, He would take them back to the last revelation which they had received: for readiness to receive a new revelation always depends upon the attitude to the previous one. What did you do with the last light that fell upon your pathway? If you tell Me that, I shall know whether you are ready to receive more light or not" (G. Campbell Morgan).

We need to consider this question as it relates to our personal lives. Have you and I limited our spiritual development and usefulness to God by cutting off God's further blessing and light through our failure to receive and use what He has already given us?

It is a vital and solemn question, one

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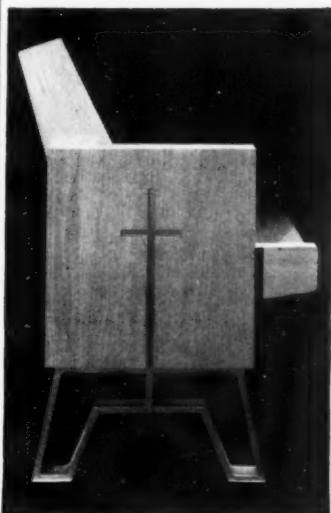
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February 1

## Jesus Questioned About the Tribute

Luke 20:19-26

**MEMORY SELECTION:** *Render therefore to Caesar the things which be Caesar's and unto God the things which be God's.*—Luke 20:25

The teaching of this lesson is better stated by the suggested adult topic: "Two Kinds of Citizenship." We have here not just the question on the tribute money and Jesus' answer, but the recognition of the allegiance of believers to their King, the Lord Jesus, which makes them the best citizens of America.

No government can claim divine authority, for God's Word does not prescribe any special form of government for our day. But (and this is most important) the principles upon which government should be established are clearly given in God's Word, and the form of government which fits into the teaching of the Bible calls for our interest and support. We believe that the form of democracy under which we now live best meets these principles.

Jesus had declared that He was "the stone which the builders rejected" (Luke 20:17), and so was the corner stone of the Christian faith which the priests and

scribes rejected. They understood what He said and hated Him for it. So they set to work to entrap Him with

### I. A Crafty Question (vv. 19-22)

It was a subtle and clever thing they proposed, a simple question which was calculated to place at once this bright young teacher on the horns of a dilemma. If He urged them to pay tribute to the Roman government the Jews would hate Him, and if He told them not to pay tribute the mighty Roman government would crush Him.

Rather neat, wasn't it? But it was also stupid, because the trap they set for Him provided the perfect noose to go around their own miserable necks. Those who oppose the Lord Jesus and seek in their cleverness to destroy the Christian faith today stand in the same dangerous spot. See that you do not comfort or aid them in their smartness.

They received what they deserved:

### II. A Disconcerting Answer (vv. 23-25)

In fact we might well change that word "disconcerting" to "devastating," for Jesus quietly and with marvelous poise pulled all the props out from under their tricky little structure.

Taking their own pocket money He declared that if they used the money of Caesar and lived under the protection of his government they should pay their taxes. The coin stood for an orderly government, the benefits of which they

enjoyed and which they ought to support.

Let's be clear that no real Christian evades his duty to his country whether it be to pay taxes or to take an intelligent interest in its government. One of the dark blots on the Christian church is the lack of civic righteousness on the part of many of its members.

Do not fail to emphasize the other side of our Lord's statement, namely, that every man must "render to God the things which be God's." That calls for recognition of His authority over our lives and His right to our glad submission of all that we have and are into His hands.

Here also we find the presentation of

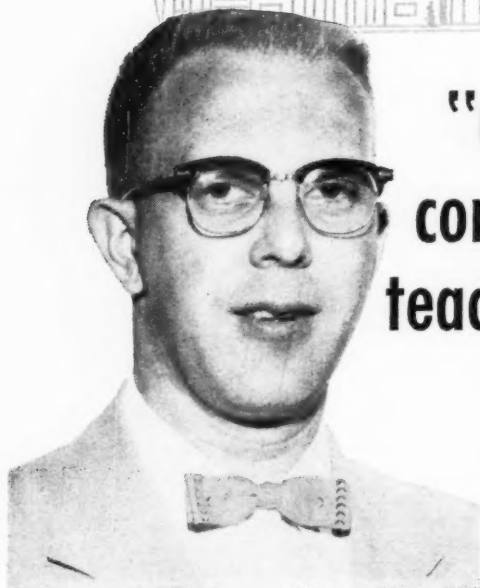
### III. A Great Principle (vv. 25, 26)

We repeat verse 25 for, with verse 26, it presents the true Christian citizen as completely loyal to his nation while (really because) he is a true and loyal subject of the kingdom of God.

Here are two realms—call them church and state if you wish—which while retaining their separate entities are inextricably bound together in the life of the follower of Christ. We have often said what bears repeating: the most powerful lift that could come to the great nation of America would be to win its people to Christ, so that they could be the best citizens of this country because they are citizens of the divine kingdom.



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February 8

## Jesus Questioned About the Resurrection

Luke 20:27-38

**MEMORY SELECTION:** *He is not a God of the dead, but of the living: for all live unto Him.—Luke 20:38*

Christianity is a resurrection faith. The religious cults of this world center their interest around leaders who lie dead in their graves. We worship and serve a Living Lord, One in whom we have life for time and eternity.

Spiritual truth was challenged in our lesson by the materialists of Christ's day, just as it is opposed and ridiculed by the rationalists of our day. Seeking to put divine truth through the narrow channels of their own mental processes, they reject that which could really set them free and go around smugly delighting in their neat little theories. Arid, pathetic folk, they regard themselves as quite superior to those who have a single but glorious faith in God.

We may learn much as we see

### I. The Fantastic Rationalists (vv. 27-33)

Denying the existence of the spiritual world, the existence of angels and the possibility of the resurrection, they were unbelievers both as to the Jewish faith and as to Christianity, although still clinging to their relationship to the great leader, Moses.

They scornfully regarded Jesus as a promising young man who had unfortunately gotten Himself mixed up with "fundamentalism." They have their counterparts in the church today, especially in our religious schools and seminaries where they seek to destroy the faith of our young people by ridicule and intellectual unbelief.

Note the fantastic story they contrived, based on Jewish law which required a man to marry the childless wife of a brother "to raise up seed," and thus continue his line of descent (Deut. 25:5). In order to subject Jesus to ridicule they theorized concerning seven such marriages, in which all the brothers died, and "last of all the woman died also."

Now they wanted to know which one was her husband in heaven, and waited to watch Jesus squirm under the problem. But they reckoned without the superiority of

### II. Our Magnificent Lord (vv. 34-36)

We learn in Matthew 22:29 that Jesus politely but definitely deflated them at once by telling them that their trouble was ignorance, because they didn't know the Scriptures. As I read the theories of our modern rationalists who claim to have studied the Bible I wonder what Bible they read, for it is surely not the one that has an honored place on my study desk.

Jesus, who came from Heaven, was

qualified to speak about that blessed place and He immediately lifted the whole discussion to a heavenly plane. He declared that the human relationships of sex and marriage, necessary on earth for the maintenance of the human race, have no place in Heaven.

Note how he pressed in upon these men the truths about the very things they denied: angels, heaven and the resurrection. And He spoke with an authority which they could not gainsay.

Let us urge young people (and others) not to be bowled over by the "scholarly" sounding philosophies of learned unbelievers and rationalists, but take their problems to the Lord and to His Holy Word for solution. He has the answers; for He is

### III. The God of the Living (vv. 37, 38)

Quoting their leader hero, Moses, He showed them that our God is not the God of the dead but of the living. His followers are alive though they have long since died physically.

The truth of the resurrection from the dead has been so fully revealed since that day by the death and resurrection of our Lord that we have no reason for unbelief or fear. He who Himself is "the resurrection and the life" is our living Lord, now at the right hand of God and soon to come again in power and glory.

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# MBI Founder's Week

Founder's Week Conference at Moody Bible Institute in Chicago this year will be notable for at least three things, according to the conference program now being completed: (1) particular emphasis on Bible teaching, (2) three special meetings for pastors, and (3) an outstanding program for returning alumni.

The conference, to be held at the Institute February 2 through 8, is for the Christian public and annually attracts visitors from every section of the United States as well as some foreign countries. Sixteen speakers are scheduled to take part, among them such well-known men as Dr. M. R. DeHaan, Dr. Robert G. Lee, Dr. John F. Walvoord and Jack Wyrzten.

With a view to providing more Bible teaching emphasis, this year's schedule has been arranged to permit a majority of the speakers to present a series of two or more messages. Speakers will bring expository studies.

A new feature this year will be a series of three special meetings for pastors on Tuesday, Wednesday and Thursday afternoons. Speakers for these meetings are Dr. DeHaan ("The Pastor and Counseling"); Dr. William Culbertson ("The Pastor and His Personal Life"); and Dr. Oswald J. Smith ("The Pastor and the Missionary Program"). Pastors may obtain tickets for these meetings by writing to the Moody Bible Institute Extension Department.

Alumni activities will center about Alumni Day, Tuesday, February 3. The annual Alumni Banquet will be held in the Institute dining room at 1:15 P.M., with alumni sitting as classes. (Reservations must be made in advance with the Alumni Office. Tickets are \$2.00 each.) This will be followed by an afternoon program, "MBI—Past, Present and Future," high-lighting testimonies and music by retired faculty members, reports of what alumni are doing around the world, and a message by Dr. Bob Cook with a challenge for the future.

At the close of the afternoon program, rehearsal of the Alumni Choir will be held in the Lecture Room, followed by an Alumni Choir buffet supper. In the evening, Dr. Culbertson will speak, and the Alumni Choir will sing. The Alumnus of the Year award will also be presented.

Two additional alumni events are

planned on Thursday, February 5: a luncheon for all national and local Alumni Association officers at 12:30 P.M. in the Lawson YMCA, and an Alumni Supper in Sankey Auditorium, Moody Church, at 6:00 P.M. (tickets are \$1.85). Testimonies and special music will be presented.

Other well-known features of Founder's Week found on this year's program are the annual Missionary Symposium on Thursday afternoon, and the special musical program and message on Sunday afternoon, with Jack Wyrzten as speakers. Morning, afternoon and evening sessions of the conference will be highlighted by special music presented by guest artists, soloists and groups from the Institute's Department of Sacred Music and WMBI talent. The complete list of speakers is as follows:

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**DR. WILLIAM CULBERTSON**, President, Moody Bible Institute

**DR. RALPH T. DAVIS**, International General Secretary, Africa Inland Mission

**DR. M. R. DeHAAN**, Teacher, Radio Bible Class, Grand Rapids, Mich.

**DR. HOWARD W. FERRIN**, President, Providence-Barrington Bible College, Providence, R.I.

**DR. ROY L. LAURIN**, Pastor, Eagle Rock Baptist Church, Los Angeles, Calif.

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**DR. OSWALD J. SMITH**, Pastor, The Peoples Church, Toronto, Can.

**DR. HOWARD F. SUGDEN**, Pastor, South Baptist Church, Lansing, Mich.

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## Try Tracts!

By Raymond L. Cox

**W**HAT good am I to the Lord?" complained a timid widow to P. S. Brewster, pastor of City Temple in Cardiff, Wales. "I can't sing; I can't speak; I can't play the piano. What's the use of my even coming to church? I'm useless."

Pastor Brewster thought a moment, then suggested, "Sister, when you get home, take off one of your shoes and chop off the small toe on that foot."

"But, Pastor," she exclaimed in alarm, "that toe is part of my body! It would hurt to remove it!"

"Precisely!" said the pastor, confident that the widow would also understand that God had placed her in the church and given her some function, however small, to perform.

But what can a timid, presumably talentless person do for the Lord? When eloquence is elusive and personality is not captivating, how can a person profitably serve Jesus Christ?

The next time someone confronts you with a challenge like that, answer him, "Try tracts!"

Anyone can distribute tracts. And anyone can obtain them. Even the poorest individual can obtain copies from several free tract societies and from churches anxious to spread the gospel.

♦ PEOPLE too timid to hand tracts personally to prospective converts can leave

them conspicuously in public places or send them through the mails. A few weeks of this type of anonymous distribution sometimes buoys up boldness for a more direct approach.

I once heard of a man who left a tract daily in each phone booth in the building where he worked. When he passed through the lobby at his lunch hour, on coffee breaks and after business hours, he would place new tracts in the booths. Before long he was not only handing tracts to individuals but speaking to them concerning their spiritual needs.

Tracts are sometimes derided and despised. "Don't cast pearls before swine," object some who deplore the fact that so many tracts are tossed away without being read by their recipients. But is the neglect of the printed Word of God by recipients of tracts more serious than the neglect of the preached Word by hearers of sermons? The same reasoning could silence every sermon addressed to sinners! Certainly many tracts seem wasted. But not until the ocean of time breaks upon the beach of eternity will Christians realize the amazing amount of good accomplished by the circulation of gospel tracts.

♦ W. B. CRICKMER, who planted the Church of England in British Columbia in Canada's pioneer days, was accosted one day by a civilian employee at Hudson



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Bay Company's Fort Langley on the Fraser River. The man fished a tract from his pocket and passed it to Crickmer, saying, "I was saved here through reading this tract."

Crickmer was astounded. He was a newcomer to the Fort and had not yet distributed a single tract. What is more, he knew that there was not one single person in all British Columbia other than himself who was distributing that particular message in print.

"Where did you get this?" he demanded excitedly.

"I saw it floating near the shore of the Fraser River," explained the employee. "I fished it out of the water, dried it and read it over and over again. It has made a vast difference in my life."

Crickmer's wonder grew as he realized the course that tract had followed. He had distributed a number of Canon Ryle's "Repent or Perish" in the hinterlands up the river. Undoubtedly this was one of them. Some gold-miner or trapper had thrown it away, probably tossing it overboard from his canoe. The paper had floated many miles downstream before the Hudson Bay Company employee retrieved it and repented.

† The primary purpose of tracts is to win souls. A son of the chief at Burdwin, India, was saved through reading one tract. But that tract's cumulative effect encompassed the fifteen hundred natives whom that chief's son himself won to Christ.

John Wesley, in 1757, organized one hundred and sixty tract distributors who literally revolutionized the Sunday habits of the entire city of London!

William Penn, Philadelphia's founder, wrote one tract which resulted in the release from prison of twelve thousand Quakers who had been jailed for Christ's sake.

† PASSING out tracts can be performed by anyone. No talent is required, though a little tact helps immensely. Care should be exercised wherever possible to ensure that the tract offered is reasonably pertinent to its recipient's needs. For instance, a woman who was distributing tracts in a military hospital was considerably embarrassed when a patient handed one back muttering, "That's not for me. It's called 'The Evils of Dancing,' and I lost both my legs at the front."

Those who imagine their attainments to be too exalted to stoop to handing out tracts should consider John Wanamaker. While the famous merchant was serving in the President's cabinet as Postmaster General, he maintained a generous inventory of tracts that he might pass them personally to people with whom he came in contact!

A person may never learn the good accomplished by the tracts he has circulated, but God knows. The Lord who guaranteed a reward to those who gave so little as a cup of cold water to a stranger in His name will not neglect to reward those who distribute the water of life in the shape of printed gospel tracts.

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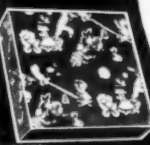
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## Visual Aids

### on the Mission Field

#### Part II: Ten Kinds of Visual Aids

By Marge Lachler

**M**ost missionaries find that properly used visual aids are invaluable in teaching their people. But, as pointed out in the preceding article on this subject, the missionary faces special problems in making his visual aids understood, and in avoiding serious misconceptions. Having already considered general principles, let us move on now to several of the visual aids used on the field and the special problems connected with each.

**Flannelgraph.** This is probably the most familiar and most depended upon of all the visual aids used by missionaries.

In using flannelgraph it is important that the backgrounds be simple—or dis-

therefore less confusing. She also crumples the paper figure after use, showing that the figure merely represents the real Christ. An outstanding national worker puts the figure of Christ on the board only for a short time and changes the figure often so one image does not become fixed in her students' minds. Many workers prefer not to use the figure of Christ, speaking of Him but omitting the visual aid. Of course, pictures identifying Jesus, Mary or Joseph with halos should be avoided.

In teaching with secular stories, choose stories with familiar scenes and objects. If possible, find someone with artistic ability to draw figures with the customary dress of your audience. Choose lessons from their daily life: the boy carrying water buckets from the river, the bow and arrow hunt for food or the native mother loving her children.

Use flannelbacked objects to help teach Bible verses and also songs. Often figures from flannelgraph stories can be arranged so as to illustrate new songs and choruses and aid in their teaching.

**Flash Cards and Flat Pictures.** These include cards bearing texts or the words of songs as well as cards bearing pictures. As with flannelgraph, pictures should fit in closely with the story and should show familiar scenes. Often a picture of the feared crocodile or the destructive elephant or some other well known animal or site will add greatly to a story. Colored pictures, of course, are to be preferred.

Pictures of the Lord Jesus on the cross are rejected in some fields. Some mis-

### MISSIONS

Harold R. Cook, Editor

pensed with entirely. A simple blue flannel strip with oil or plastic painted wave crests or a plain sky with pale sunset clouds will not detract if used in the right way.

Figures must be used with care. A children's worker in Sao Paulo, Brazil, for example, was recently much surprised to have a mother object violently when she placed figures on a flannelgraph board. Hastily taking her children out of the class, the mother exclaimed, "My children aren't going to be taught idolatry!"

When working in areas where idolatry has been practiced, figures of Jesus are often thought of as idols. One missionary finds using silhouette figures of Jesus is

sionaries prefer using an empty cross to emphasize that Christ is not dead but living. However, in many situations it is possible to use such pictures as well as pictures of the disciples to teach the right concepts: Christ is not dead but living, and the disciples are not objects of idolatry.

**Objects.** In using object lessons, remember again to use articles familiar to your audience. When you speak about Cain offering fruits, show a basket of local fruit. The story of the boy bringing his loaves and fishes to Jesus can be illustrated with real fish and the common bread of the people.

**Blackboard Illustrations.** These can be used very effectively to explain an object, teach a Bible verse, show a portion of a map or present an outline with a view to fixing these things firmly in the viewer's mind. Colored chalk will help emphasize important words.

**Chalktalks.** These do not need to be complicated. For simple illustrations, draw on plain paper, newsprint or wrapping paper tacked to the flannelgraph board or blackboard. Principles to remember include:

- 1) Use a thick, black crayon
- 2) Keep the lines simple; shading is not necessary
- 3) Draw a little at a time and *talk as you draw*
- 4) Permit the audience to see what you are doing
- 5) Make your figures large

You do not have to be an artist to do effective chalktalks. Practice your drawing several times before presenting it. Begin by drawing the object on a small piece of paper which has been divided into squares. Enlarging is then easy if you divide the large sheet of paper into larger squares and enlarge each part of the drawing proportionately. It helps to sketch a light pencil outline on the paper before leaving for your teaching appointment; in this way you can concentrate on telling your story while you trace over the faint lines with heavy crayon.

**Maps.** These are most helpful where the people are sufficiently advanced to understand them. A simple map painted on poster board and propped on the flannelgraph easel is very effective. Don't merely let a map hang on the wall and tell people to look at it after class. Most of them won't. Classes which are sufficiently advanced will enjoy finding cities and tracing journeys.

**Sand Figures.** Plaster or cardboard figures placed in a sand table will interest small groups of young children. When you tell your story, move the figures from house to temple, or from city to boat. You will need a few props: a church, a Palestinian house, a boat, etc. A few of these obtained at a local toyshop will equip you for telling several stories. If no sand table is available, one can be made by building a sandbox and putting it on legs.

**Magic.** In a country steeped in superstition, you are liable to be called the witch doctor's brother if you use this visual aid. But if your audience is fairly well educated and not of a superstitious nature, it may be useful. Magic should

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be simple. Generally it should be used as a sideline rather than for the main lesson. Check the effect and see what your audience remembers most, the magic or the lesson, and adjust your use of this visual aid accordingly.

**Slides.** The use of 35 mm. slides offers many possibilities since the missionary can take his own, tailoring them to his own needs. A series showing nationals acting out the story of the Prodigal Son (using the everyday dress of the people), the parable of the Sower and the Seed or the Good Samaritan are all effective. Or a slide sequence can be made using flannelgraph figures.

Prepare a script before taking the pictures. Lay out the scenes on paper, sketching them simply.

Bible story filmstrips are available and can be widely utilized in view of the availability of compact battery operated projectors. If you use a larger projector with a generator, don't forget to bring a long extension cord or to put an extra muffler on so the people can hear the script.

**Motion Pictures.** These are a most effective visual aid where the audience has enough background to understand what is being shown. Their use, of course, depends on the needs of your people and the availability of suitable films.

One last word: bearing in mind the principle that the viewer must understand what he sees in order for it to convey a message to him, do not be afraid to experiment. Innumerable variations of the methods mentioned here—and others—may prove effective in your field.

The concluding article in this series on the use of audio visuals on the mission field will be presented next month. It will discuss a flannelgraph library.

## Report

[Continued from page 8]

volume set. The new book, printed in London and Nashville, is the first reprint of his letters, and the first since 1821 of his journal.

**Pictured:** A New York publisher has released a pictorial volume, *The People Of The Dead Sea Scrolls*. The book is illustrated with 189 photographs and is the first such book to give a complete pictorial record of the dramatic story of the Dead Sea Scrolls. Now for the first time, Bible students can see the places where the Scrolls were found, as well as the desert and caves in which the people of the Scrolls lived just before the dawn of Christianity.

A quick perusal of the new volume, published by Doubleday & Co. (192 pages, \$5.00), reveals that the striking photographs selected by author John Marco Allegro tell the exciting story of the Scrolls and the subsequent archaeological excavations and research. The superb illustrations are accompanied by an exceptionally clear text.

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Reprinted: A second edition of a Hebrew prayer book for Soviet Jews will be published soon, the Moscow radio has announced. The English language broadcast was unusual in its dealing with the situation of Soviet Jews, a subject normally ignored by Moscow publicly. The broadcast also reported that 4,000 copies of the first edition of the Hebrew prayer book were issued two years ago. Reports from the Soviet Union earlier had told of complaints by Soviet Jews because of the inadequacy of that edition to meet the needs of all who wished to have such prayer books.

## WORLD DATELINES

**London**—The National Assembly of the Church of England agreed at its fall session to require the resident of a parish to attend church at least once every six months in order to retain his name on the church's roll of members.

**Korea**—The 43rd General Assembly of the Presbyterian Church has adopted a resolution calling for the unification of Korea "at the earliest possible time." The resolution noted the difficulties of Christians living in Northern Korea and expressed the hope that the UN would be able to help bring about the desired unification.

**Buenos Aires**—Argentina has become the fifth South American country in which commercial showings have been held of "Martin Luther," the dramatic film on the life of the sixteenth century Protestant Reformer. A three-day "test engagement" of the motion picture took place in Tandil, a city of 32,000, and a formal opening is scheduled in Buenos Aires. The controversial film has already been shown in Brazil, Uruguay, Venezuela and British Guiana.

**Canterbury** — Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, recently said he hopes to introduce "a new fashion" of calling all clergymen "Brother." Addressing a diocesan conference he said, "I have been perplexed for a long time about what to call them. I have decided to call them 'Brother,' because I will not call these brothers of mine 'Father.' Also, you can call a layman 'Brother.'"

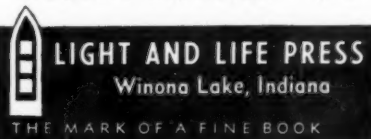
**Germany**—The Schleswig-Holstein Lutheran Mission Society voted recently to resume strengthening its mission work. Forty-two years ago, during World War I, the society was forced to abandon its work in Tanganyika, Africa. Now this so-called Brecklum Mission will renew its work with 300 other Lutheran missionaries to serve the 265,000 members of the Tanganyikan Lutheran Church. The Brecklum Mission took this step in the face of mounting obstacles to activities in Asia. The society was forced to discontinue its work in China following the communist victory there. Several of its missionaries were imprisoned by the Chinese Communist Government.

January, 1959



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# YOU can appreciate YOUR predecessor

(By a Pastor Who Does)

**S**OONER or later the moving van backs up to every parsonage. The household goods are packed into it and the pastor and his family file out the door. They take a final, perhaps affectionate, look at the house that has been home to them, and turn to shake hands with the faithful few who have come for a last farewell. A few tears, a few parting words, and pastor and family drive on, with mixed emotions, to a new ministry.

For a few weeks thereafter, or perhaps months, the parsonage stands empty, a silent symbol of the congregation's loneliness. A succession of candidates comes

to the church—blue-eyed and brown-eyed, short and stout, tall and thin, or just average. Then one of them is called. He accepts the call and moves into the vacant house. Once again the church has a pastor!

♦ THE transitional period is a somewhat difficult one for both pastor and people. And always—back of everything, in those first few months—looms the shadow of the former pastor. Since this cannot be avoided, why not let it be recognized, frankly faced, and made a blessing?

There is no doubt that the incoming minister will get to know his predecessor thoroughly, for better or for worse, after he has been in the church for six months. He may never have met the man, but he has heard so much about him by that time that he feels he has a composite picture of him, his ministry, his habits and his home life.

The spirit of the new minister toward the man he follows will largely affect the entire spirit of this transitional period, this changeover from one ministry to another. And consciously or unconsciously, the departing brother can do much to prepare the way delightfully for the minister who will take his place. He may ask his people to fully support the new minister, and give him a real buildup worthy of a true spiritual leader. Any pastor worthy of his Sunday offering knows that his people have hearts big enough to love both the "old" pastor and the "new."

Blessed is the memory of that pastor who plans to leave things in the best possible fashion! Some difficult situations may need to be remedied. Perhaps some thoughtful action by the nominating committee will make the new era a brighter one for everybody. Some overzealous sister may require a private discussion concerning what her duties are—and where they end! Officers lagging in

their responsibilities may be counseled by one they have learned to trust, and those who feel that "we just can't go on here after you leave, pastor" must be told how greatly the new minister will need their support.

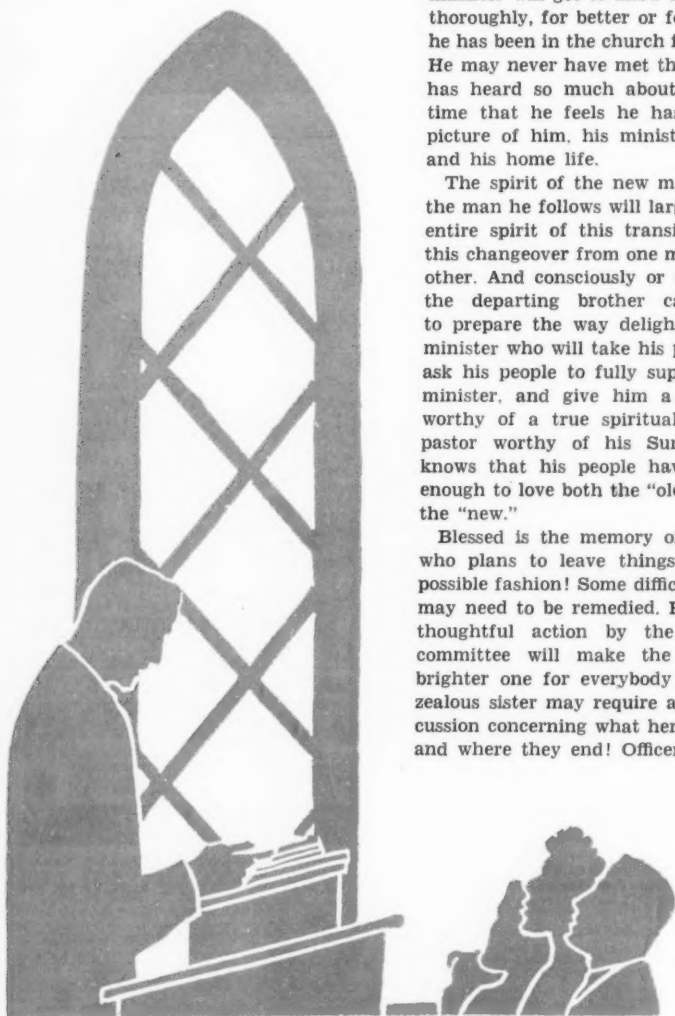
And by the way, after candidating in churches where not only was there no mailing list to be found, but no membership list either (according to the officers), we would point out that common courtesy indicates that a minister should leave a new, up-to-date mailing list and all records where the new incumbent may easily find them.

♦ THE incoming minister will greatly appreciate every good thing he finds, for he will see the imprint of his predecessor everywhere! Have there been improvements? Thank God—and also thank the former minister! Has a strong missionary interest been instilled? Is there a spark of real concern for the community? Is the church well thought of? Is its credit good? Has the pastor left all bills paid? Do the neighbors speak well of the one who has gone before? These are vital matters, yet they are simply the fruit of spiritual living.

Where discipline has been taught and practiced it is easy to carry on. But most people are looking for the easy way out and, where pastors permit this, others tend to follow. Then, when a minister with firm spiritual ideals is installed, he may find it difficult to restore a spiritual norm. However, when the lines are well laid and announced, and when we do not make fish of one and fowl of another, church discipline is no problem. If people know what is expected of them they are glad to cooperate.

In the adjustment period the wife of the pastor has considerable influence. Of course she need not mention to anyone that she left her parsonage cleaner than the one she has just moved into. Nor need she be one bit miffed if the piety of her predecessor is referred to now and again. A noble spirit and a true heart will do wonders here!

♦ An ever-present problem for the former pastor is: "What shall I do about coming back?" The pastor is not, after all, a professional man. His best friends may be in the church he has just left, and certainly he is entitled to visit them





*The transition period is not always an easy one*

*for either pastor or people, but there's blessing in it*

*for both when it is dealt with in the right way*

now and then (after a courtesy call at the parsonage, of course). It is a small spirit indeed that would not permit this. I think unhappily of a pastor friend who made a business trip back to his former charge. When he chanced to meet his newly-arrived successor, the man, without even waiting for a greeting or an explanation, roughly grabbed him and gruffly asked, "What are you doing in this town?"

Of course there are two sides to this. While it is strictly a matter of opinion, this writer-pastor does not believe the former minister should return to conduct weddings, funerals and the like. Nor should he be asked to. If the regular minister is not available, then that is another situation.

♦ The congregation too has much to do with how the new minister fits in. Somehow it does not seem necessary to recount the wonderful qualities of "dear Brother Blank," or how busy he always was. Neither is the membership required to tell how well he preached, how high his freewill offerings were, or how well his children always behaved in church!

When all is said and done, a congregation is largely what a pastor has made it, under God, if he has been there a few years. A well-trained congregation will be a tribute to its former minister in the way it turns to the incoming pastor with open heart.

A part of our ministry is to train church officers. Happy is the man who moves into the parish and finds committees functioning well. For he knows that back of this is the practiced hand of a discerning pastor.

Brother pastor, if you have looked and looked and still cannot find too much to appreciate in your predecessor, there is only one thing to do, and that is to plan such a dedicated ministry yourself that the man who follows you will greatly appreciate the man who has gone before.

You can appreciate your predecessor. I do. END

Is the church well thought of in the community? Do the neighbors speak well of the former pastor? These vital matters are not accidental, but simply the fruit of spiritual living.

January, 1959



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## NEW BOOKS

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## A Certain King

*MEDITATIONS IN MATTHEW*, by August Van Ryn  
(Loizeaux, New York, 319 pages, \$3.50)

Reviewed by Alexander M. Dodds



Van Ryn

THIS presentation of expository and topical truths in the first of the Gospels is unique and unquestionably edifying. The author is a Dutchman by birth and a Christian by rebirth. After giving much time to the gospel he went to the Bahamas in 1915, and served Christ there for some fourteen years. Since 1930 he has ministered the Word throughout the United States and has been a popular speaker at Bible conferences. He has enjoyed a prolific writing ministry, of which this volume is typical.

The book is divided into eleven parts, not in logical sequence nor expounding Matthew verse by verse but nevertheless covering the Gospel quite adequately. The initial division, "Introducing Matthew—Its Author, Theme, Special Features and Frequently Used Words," is rich in instruction. There are four excellent chapters in Part II which treat of "Four Events in the Infancy of our Lord," and here again we enjoy the author's insight into both spiritual truth and plain history. One paragraph points out that the wise men worshipped Christ, not His mother, and brought their gifts to Him. It also emphasizes that in this second chapter of Matthew not once is the phrase "mother and the child" used but rather "the young child and his mother."

Qualities of graciousness and perspicuity are evident throughout the whole book. The third part is a chapter-by-chapter summary, twenty-eight in all. The titles of the chapters are pithy and descriptive, such as "Man on Trial—in the Presence of the King" (Chapter 26) and "The Divine Program in Pictorial Form" (Chapter 14). Other parts of the book deal with "The Thirteen Parables of the Kingdom of Heaven," "Other Parables," "Miracles Recorded by Matthew" and "Thoughts for Quiet Moments" (a group of nineteen meditations).

There are thirteen chapters under the section dealing with "Expository Glimpses" and thirteen more from "The Sermon on the Mount." The tenth part of the book has four chapters under the general title, "The Second Sermon on the Mount Known as the Olivet Discourse" (though the fourth of these chapters was listed in the "Contents" as Part XI and deals with "The Great Commission").

The book is replete with valuable expository thoughts and theological topics usable by every preacher and teacher of the Word. This reviewer is not, however, in agreement with the author's statement that "This end of the age is reached when Christ comes in power and glory. The rapture will precede that coming by some years." The age of grace during which Christ's Bride is being formed surely terminates with the rapture of the Bride, His church. If this were not so, there would be but a partial rapture of an incomplete Bride. But everywhere else in the book there is lucid and enlightening exposition.

## The Bible and the Fathers

*BAPTISM*, by Johannes Warns, translated by G. H. Lang (Kregel, Grand Rapids, 352 pages, \$3.95)

THIS scholarly work on baptism was originally published in German in 1913. The author first develops his idea of the scriptural teaching concerning the recipients and mode of baptism. He then shows from church history how the concept of believer baptism by immersion was gradually replaced by baptism of infants by sprinkling in a state church system, and how believers who held to

the older teaching were persecuted.

The author's careful treatment of the Biblical teaching on baptism (Chapters I and II) is made more authoritative by his competence in the Greek language. He concludes that infant baptism is not taught in the Scripture and that it is first clearly mentioned in the writings of the Church Fathers in Tertullian's work on baptism (Chapters III and IV). Here Tertullian only mentions it in order to refute it. The separation of faith from baptism by infant baptism led inevitably

to the development of confirmation (p. 270).

Carefully examining the teachings of the Reformers, he demonstrates that their theory of baptism often clashed with their practice (Chapters VII and VIII). A large part of the book is devoted to an account of the persecution of proponents of believer baptism by immersion by their state church opponents (Chapters VI, IX, X, XI). The contemporary significance of believer immersion as scriptural practice is set forth as his conclusion.

The author shows competence in handling and in knowledge of Biblical Greek, the writings of the Church Fathers and Church history. The chronological table to A.D. 500 (pp. 339-344) of the doctrine of baptism is a most helpful summation of the material concerning baptism in the writings of the Church Fathers. The translator's discussion of Oscar Cullmann's recent work in favor of infant baptism in Chapter V brings the treatment up to date.

No one who seeks to be informed on this subject which is so much a matter of dispute, can afford to be ignorant of this scholarly treatment in which scriptural and historical evidence are so ably handled. Evangelicals in America are indebted to Kregel Publications for making this work available to them.—*Earle E. Cairns*

### For Young Christians

**GOD'S WORD MADE PLAIN**, by Mrs. Paul Friederichsen (Moody Press, Chicago, 255 pages, 79¢, paper)

This little book is a "bird's-eye-view" Bible course, dealing with such matters as the Bible itself, God, sin, the new birth and other doctrines. It is written simply and positively. Illustrative pen-and-ink sketches appear on almost every page, adding to the attractiveness and understandability of the volume.

There seem to be a few overstatements and dogmatic assertions that appear to have been made on insufficient grounds. The distinction between "hades" and "hell" does not seem to be too clear, nor that between the two beasts of Revelation 13. On the whole, however, the book is excellent for young Christians and those not yet familiar with the basic teaching of the Scriptures.—*J. Arthur Springer*

### Comparing Two Views

**CHRISTIAN MARRIAGE TODAY, A Comparison of Roman Catholic and Protestant Views**, by Mario Colacci (Augsburg, Minneapolis, 182 pages, \$3.50)

This comprehensive study was written by an Italian. He is a former scholar and teacher in the Roman Catholic Church, holding the degree of Th.D. from the Pontifical Roman Major Seminary at the Lateran, Rome, and a Litt.D. degree from the University of Naples. He is an ordained pastor in the Lutheran church, and presently associate professor of New Testament Greek and Latin at Augsburg College and Theological Seminary, Minneapolis.

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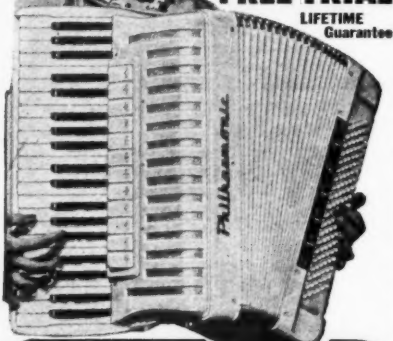
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This background is given to show that the author has had first hand information, and that his knowledge of the subject is from the point of view of a student of Roman Catholicism.

The book will be a valuable addition to the library of the Protestant pastor who is confronted from time to time with the problem of mixed marriages. The volume is clearly the work of a scholar and written in a very dispassionate manner.—Robert H. Belton

## Christian Relationships

**LET LIFE GROW TOWARD GOD**, by Edward N. Himmel (Exposition Press, New York, 222 pages, \$3.50)

The subtitle reads: "A Study of Our Relationship to God in Nature, in Christ and in Ourselves." The author was for many years a college professor teaching natural sciences. Hence the emphasis on botany in Part I. Part II consists of a series of meditations on Bible texts. Part III is devoted to the idea of God living and acting in men. Despite such ideas as "the Fatherhood of God" and "the brotherhood of man" and Jehovah being a concept of early Hebrews as a tribal deity, the book is full of worthwhile thoughts. It makes good reading.—J. Arthur Springer

## BOOK BRIEFS

**GINGER**, by Sallie Lee Bell (Zondervan, Grand Rapids, 216 pages, \$2.50). The author is not only prolific in her production of Christian novels, but possesses a fertile imagination for constructing diverse plots for her various stories. This one concerns an unhappy girl, tyrannized by a selfish, cruel grandfather. Through Christian friends her life is brightened. She is finally converted, and brought into a happy romance. The process entails considerable "blood and thunder," including the shooting of Ginger and an attempt to wreck a train, both by a rejected suitor of the girl. Attention-holding but rather harrowing.

**WITHOUT A SWORD**, by Margaret R. Cate (Broadman Press, Nashville, 141 pages, \$2.25). The imaginary story of a Bethlehem shepherd and his family is skillfully interwoven with the actual events of the birth and earthly ministry of Christ. The narrative is engrossing. Like other historical novels it helps make the Bible record a living reality to the reader. On the debit side such writings tend to confuse fiction with fact in the minds of those who are not thoroughly familiar with Scripture.

**THE MILLER FIVE**, by Esther Eby Glass (Herald Press, Scottsdale, Pa., 117 pages, \$1.75). This is an interesting and appealing account of the doings of the Miller family—five young brothers and sisters. The book is composed of 15 separate sketches, each a complete story in itself. In a simple homely way the children learn practical lessons in the Christian life. Excellently written and highly commendable, except that little reference is made to the gospel itself.



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Also, two of the chapters strongly advocate a position of pacifism in national as well as in individual affairs.

**THAT FAMILY ON ARCHER STREET**, by Craig Massey (Zondervan, Grand Rapids, 217 pages, \$2.50). An absorbing story of an unhappy family and how their tangled lives are straightened out. David, the father, is highly reserved and seemingly unable to show his better feelings. Embittered over being persuaded to leave the city to run a small town grocery after his father-in-law's decease, his attitude is a torment to his wife Carol, a Christian, who is affectionate but troubled by the unresponsiveness of her husband. She finds it difficult to understand her children and impossible to guide them without her husband's help. The children are: Alice, a lovely girl who is saddened over a misunderstanding with her fiancé; Terry, a likeable teenager who needs fatherly af-

fection and direction; Connie, a younger teenager, who is sullen and rebellious. Gradually the threads are unravelled as Christ comes into these lives. This prizewinner in the publisher's fifth Christian Fiction Contest combines an interesting story with a good Christian message.

**THE GIPSY GIRL**, by Trolli Wulff (Zondervan, Grand Rapids, 122 pages, \$2.00). A quaint, improbable tale of a Countess' kidnapped daughter who is finally restored to her parents after many vicissitudes. The gospel message is presented many times, and the whole story is said to illustrate Romans 8:28. This children's book is a translation, though the original language is not stated. The price seems high for the size of the volume.

**BE HAPPY**, by Ardes Rowe and Paul Haven (Vantage Press, New York, 55 pages, \$2.00). This is a splendid little

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book, containing many practical suggestions for happiness on the secular or material level. There is much of common sense, and a good many valuable bits of information. Four major areas are included: money, love, health and happiness. The price of the book seems exorbitant.

**IN PASTURES GREEN**, by George Henderson (Calvary Book Room, Covington, Ky., 119 pages, \$2.00) This book contains 26 messages selected from hundreds which the author has written for a tract society in Africa. It is an excellent devotional volume and can be recommended both to beginners in the Christian life and to those who have been believers for a longer period of time.

**A HANDBOOK FOR THE PREACHER AT WORK**, by Jeff D. Brown (Baker Book House, Grand Rapids, 90 pages, \$1.75) This latest addition to the Minister's Handbook Series endeavors to aid pastor and layman in better understanding each other's problems. There are appropriate answers for the layman who asks: "What does the pastor do when there are no funerals, weddings, no hospital calls to make, no prayer meetings, etc.?" There are helps for the busy pastor who once thought his work would consist of preparing two sermons a week and making a few emergency calls on the sick. There are also references to aid the busy worker, wherever he may be trying to fit into the Christian service of a needy community.

**ALL THE MEN OF THE BIBLE**, by Herbert Lockyer (Zondervan, Grand Rapids, 381 pages, \$4.95) An unusual book by a well-known Bible teacher. This cyclopedic work contains the names and their meaning, with the appropriate Scripture citations, of over 3000 men mentioned in the Bible. Careful research makes this a splendid volume for ready reference.

**MY THREE YEARS INSIDE RUSSIA**, by Comrade X, as told to Ken Anderson (Zondervan, Grand Rapids, 117 pages, \$2.00) Written especially for young people, this true story of a German soldier taken prisoner after World War II by the Russians and banished to a concentration camp in Siberia reveals actual conditions behind the Iron Curtain. Beyond that, however, it demonstrates how the Lord cares for His own even within the wretched confines of a prison camp, as the courageous German soldier remains true to his faith in God.

**THE GEOGRAPHY OF THE BIBLE**, by Denis Baly (Harper & Brothers, New York, 303 pages, \$4.95) The author, after spending many years in the Near East, offers a detailed description of the geography of Palestine. Photographs, maps, and charts add to the interest of the book. Well-written and instructive, but not always true to Scripture.

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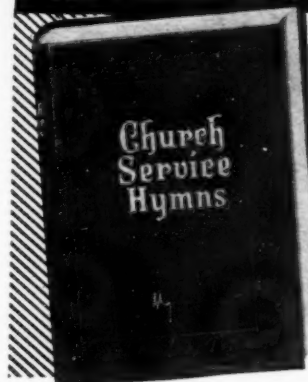
**THE WAY, THE TRUTH AND THE LIFE**, by Ralph Pallen Coleman (John C. Winston Co., Philadelphia, 121 pages, \$7.95). This beautifully prepared volume contains color reproductions of more than 50 Old and New Testament scenes, painted by a distinguished artist. With each picture is a brief text recounting the Bible story involved and calling attention to interesting features of the picture. The artist's conceptions are fresh and thought provoking.

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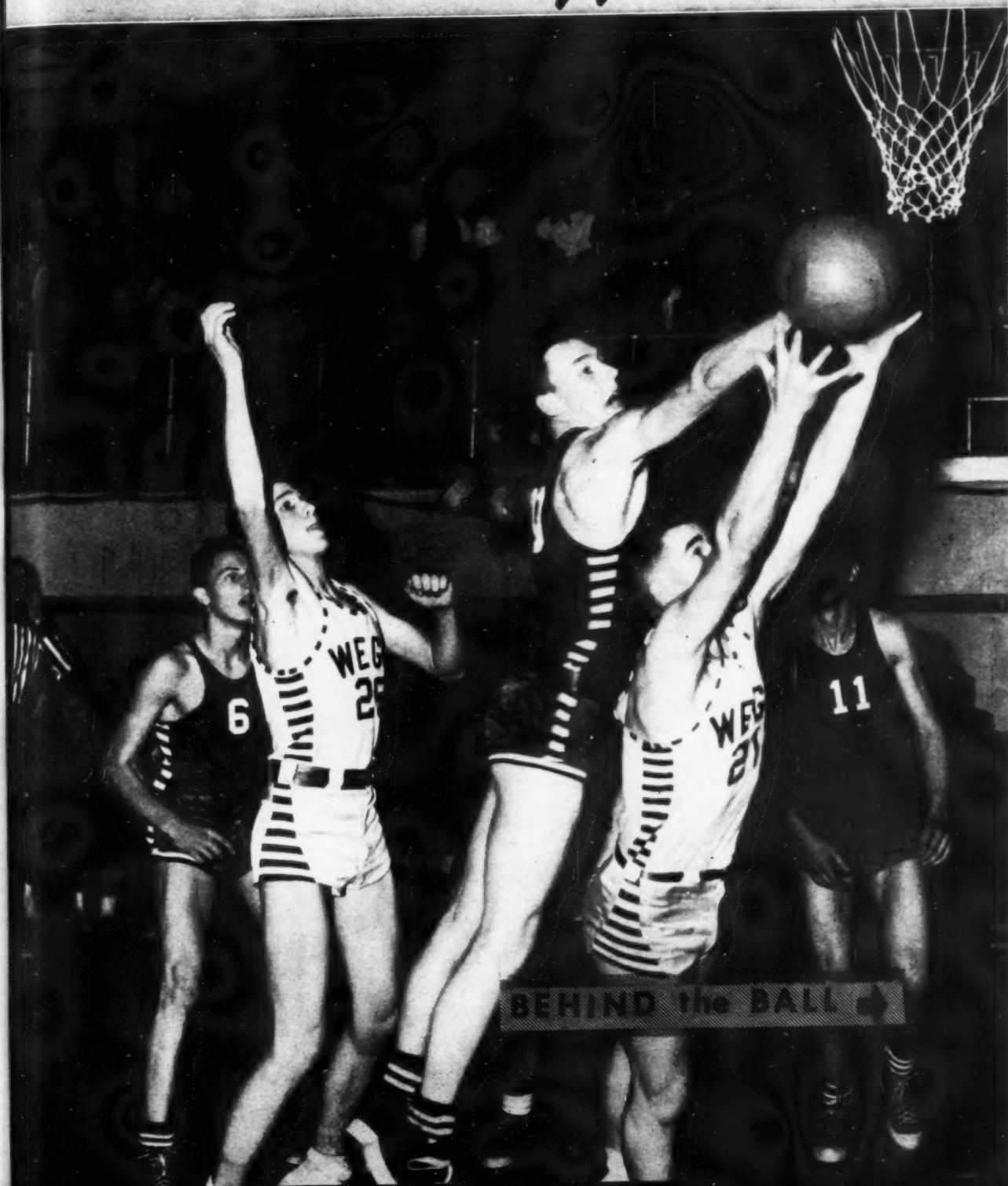
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# YOUTH

## *Supplement*

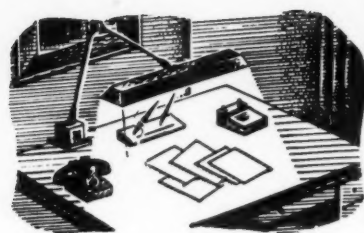


BEHIND the BALL



# TEEN TIP-OFF

from your YS Editor



## Quotes You Wrote

### Behind the Ball

Dear Friends:

I heard a remark the other day that rubbed me the wrong way. It went something like this: "Sports are over-emphasized in the high school. I can't see anything about them that is beneficial to the Christian." This remark was made by a sincere young fellow, who went on to tell about the Christian athletes he knew who lived their sports so much that there was no room for anything else in their thoughts.

The reason this statement rubbed me the wrong way is that I like sports—all of them. With me it's only a sideline interest, but I know plenty of Christian athletes who love the Lord and want to glorify Him in all that they do.

In giving my friend's observation a fair appraisal, however, I had to admit he might have a case. Since he was talking about basketball, let's take a look and see what we find "behind the ball."

First, how about the players, the men on the team? Is it difficult for a Christian to maintain his witness and still "live" basketball every day during the season? There is no doubt that it is difficult. But so is basketball! In fact, according to those in the know, this is one of the toughest sports to master. So the Christian should not be scared off by the additional challenge to make his sport usable in his Christian life. How is it done? Here are some answers I got from a top-notch hardwood hero who is also a vibrant Christian.

1. Make up your mind that you're going to please Him in all that you do. Sportsmanship, attitude toward the opponent, toward team members, the way you play the game—all these things speak louder than any sermon to the unsaved athlete. There is no place for "dirty" playing if the Christian wants to maintain any kind of a testimony.

2. Schedule your time. During the season make up your mind to cut out unessential activities (even if it means cutting dates with her) so your studying will not be affected. This can be done but it must be planned.

3. Remember that while basketball may be the leading interest in your life it

may not be the same with others. Show interest in other activities. Be willing to listen to that friend who likes good music, for instance. Thinking of your interests alone is only another form of selfishness and yet it seems to be one of the Christian's most common faults. If you really want your life to count, here's a natural opportunity to be different where it will pay off.

But probably only a small percentage of you are "on the team." Most of you are in the cheering section. Don't be a bleacher big shot! We have all seen intelligent, normal fellows and girls become yelling fanatics when they get into the frenzied excitement of a close game. When this happens to one who is supposed to be a Christian his inconsistency actually screams out for all to hear. I'll never forget, while attending a baseball game, hearing an adult Christian acquaintance heckle the umpire in an unkind, un-Christian manner. Every time I meet him I see him as he appeared that day.

Do you travel to out-of-town games? Let the public see that some teenagers are thoughtful, mannerly and courteous. I chaperoned fifty Christian college girls at a college tournament one year. Because of the damage students from other colleges had inflicted on hotel property it was very difficult to get a hotel to agree to house our students. One reputable hotel manager finally consented to "take a chance." Before we left he told me how impressed he was with our crowd, saying it was encouraging to know there were still some young people like that. It took individual courtesy and Christian living to gain that comment, but it's the kind of witnessing that makes the man on the street or the boy in the bleachers think, "There must be something to Christianity."

Perhaps you've never thought of sports as a medium for witnessing. But Colossians 3:17 tells us: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." That "whatsoever" takes in unlimited territory. It must, for you may be the only Christian someone knows!—H. G.

### Timely Plan

I am leader of our youth group. I have always enjoyed reading YOUTH SUPPLEMENT and have received a lot of help from it, but I have never had an article as timely for me as "Plan that Panel" in November. I was headed for a committee meeting which was going to decide on a panel discussion. I noticed the new MOODY MONTHLY in the living room and sat down for a few minutes to page through it. Imagine my reaction to finding that article! It was made to order for us. We decided that night to start to clip articles from YOUTH SUPPLEMENT and file them for future use.—H. R., Illinois

### For Me, Too!

Thanks for the article about marriage to an unbeliever (Teen Tip-Off, Nov.). This is for me, too. I made the same mistake your friend did [marrying a non-Christian] and the article was excellent in helping to clear my thinking.—R. N., Kentucky

### "Let's Face It" Again?

There was a time when you ran some questions and answers in YOUTH SUPPLEMENT. They were very helpful. Could you do that again? If we didn't have to sign our names to the questions, we could ask what is really on our minds.—S. L., Indiana

You send the questions and we'll try to supply the answers.—Ed.

### Like to Read?

Book Suggestions: *SEX AND THE BIBLE*, by Jack Wyrten. Zondervan Publishing House, Grand Rapids, Mich., 1958, 63 pp., paper, 60c. The widely-known director of the Word of Life Hour and the Word of Life Camps offers down-to-earth help for young people in the matter of sex. Specific suggestions for meeting temptations.

*PROGRAMS AND PARTIES FOR HI-TEENS*, compiled by Tom Bennett. Zondervan Publishing House, Grand Rapids, 1958, 62 pp., paper, 75c. Blueprints for five parties and five young people's programs.

# TEENS in TYPE

## It Took a Teenager

By John Bomar

HARDLY noticed, the chill, wintry air blowing across my face as we left Ellis Auditorium. It was already past 5:00 and I was supposed to be at church by 6:10. Soon darkness would settle over the city of Memphis. But somehow all these things could not distract my thinking from what I had just seen with my own eyes and heard with my own ears.

It all began a few weeks before the Christmas holiday season of my junior year in high school. At night when I would be sitting in the living room studying, Mother would point out an announcement in the afternoon paper concerning a group of teenagers who were planning to conduct a revival in Ellis Auditorium at Christmas-time. When she suggested that I plan to attend, I grunted a half-hearted assent and continued with my homework.

FINALLY, the long-awaited holidays arrived. Not having anything better to do with my time, I began reviewing geometry in preparation for mid-term exams. In the meantime, the "Teenagers for Christ" had begun their "Christmas for Christ Revival." On the Sunday afternoon of the closing service my Dad and a cousin and I decided to see what it was all about.

It was a cold, cloudy, dismal afternoon. We arrived at the auditorium early in order to get a seat. Soon all the seats around us were filled. Some of them came to support the teenagers in their efforts. Some came just to see what there was behind this group of young people.

A few minutes later the young people began to file onto the stage and take their seats in the choir. With the beginning of the first song that afternoon I was caught up into a realm of awe, amazement and wonder at what was taking place.

As I sat observing those kids, I was surprised to see so many familiar faces. There was Ann Terry, a girl in my home-room at school who worked on the school paper. And Gene Richardson, the boy in my American history class who made superior grades. Stanley Meyers over there was a fellow who sold evening papers in a hospital adjoining my route.

Soon it was time to read the Scripture and give personal testimonies. If anyone

had ever tried to tell me that there were young people in the world who would stand up before 1500 people and talk about Jesus Christ I simply would not have believed them. But that is just what they did.

WHEN it was time for the message, a young fellow by the name of Don Johnson stepped up to the mike. My first reaction was uneasiness. I could visualize a teenager struggling through a semi-memorized speech and shaking with stage fright. However, as I continued to listen, I noticed the perfect quality of the speaker's voice. It did not so much as hint of memorization. Furthermore I have never seen a preacher, young or old, exhibit more confidence, better poise or greater mastery of his audience than did Don Johnson on that Sunday.

The speaker concluded his message with a striking story, then extended the invitation for those who were lost to receive Christ as their personal Saviour.

Even now as I look through my open window into the inky blackness of a midnight sky, I vividly recall the invitation song that afternoon — "Almost Persuaded."

Although many undoubtedly went away that day almost but not quite persuaded, there were others who were fully persuaded, who made their decision for Christ. Down the right aisle, down the left aisle, from the balcony they came. Some came for a closer walk with the Lord; many, for salvation through Him.

Now it was all over. Now I knew what it was all about. Somehow as we left Ellis Auditorium and started toward our car, I could sense that my life would never be the same again.

No longer would I have to wander through the Christmas holidays with nothing to do but sit at home. No longer would I have to struggle through my studies in school with nothing to break the monotony but ball games and shows. No longer would I, as a Christian young person, have to waste away the summer vacation looking for something to do that I enjoyed. No longer would I be deceived with the thought that only older people could do the Lord's work.

Because now I knew that teenagers could be used of the Lord, and I was determined to be one of them! **END**



John Bomar is now a student at Memphis State College in Memphis, Tenn. He is active in the Teenagers for Christ program and in his own church. His direction is the ministry.

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4. Double space and type, if possible, but legible writing will qualify.
5. Send to YOUTH SUPPLEMENT Editor, 20 N. LaSalle St., Chicago 10, Ill. Be sure to give your age with your name and address and enclose a recent photo. Enclose a self-addressed, stamped envelope if you want your manuscript returned.



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They were a terrific group of kids—sharp, lively, even spiritual—but it took a stranger to show them that there are some things that are

# MORE THAN FUN

By Claire Lynn

CAROL should have been happy as she sped down the hill on the big sled. It was exhilarating. The cold wind bit her cheeks and billowed out the auburn hair that escaped her close fitting knit cap. The two girls piled on her back squealed with glee. *It was fun.*

But Carol's heart was heavy. Surely, she felt, there was more to living than fun. Surely there was more to real happiness than an exciting whirl of activity.

They reached the bottom of the long hill. Carol turned the sled skilfully into the snow bank, and Betsy and Jill rolled off, still laughing.

"Ohh! What a ride!" Jill exclaimed.

"Did you ever know the hill to be better than tonight?" Betsy gasped.

"It's plenty slick." Carol joined in. She hooked the lead rope about her waist and they began the long trudge up the incline.

"Gangway!!" came a shout from Jane as a sled whizzed past. Bill was sitting behind her, guiding the runners with his size thirteen boots. Behind them zoomed Peggy and Jim. At the top of the hill several other young people were waiting their turns, milling about, pelting one another with snowballs, their shouts of laughter filling the night air.

Carol turned the sled over to another couple and sat on a little rise to shake the snow out of her boots and pull up her half frozen socks. What was missing? she thought. Certainly there wasn't anything wrong with a group of Christian young people sleigh riding, or ice skating on the lagoon, as they had last night, or playing ping pong, as they had in Janie's basement the night before. *Was there?*

Suddenly she knew what was wrong. It was this: There was no time for anything else, with such an endless whirl of activity. After hearing sermons on Sunday about using their lives for Christ, they had planned a week of fun in which there

just wasn't time left even to read the Bible, let alone use one's life for the Lord.

♦ CAROL joined in the banter later as the gang stomped noisily into a hamburger stand for a snack. Afterward she enjoyed the ride home, all packed into two old cars that skidded along the ice-packed streets. But when she was home again, undoing her wet wraps, the emptiness returned.

It was hard to see any accomplishment in an evening such as this. The grown-ups all talked about the wonderfully active young people's group at her church, and it was nice the way the kids stuck together.

But wasn't there any *other* purpose for a young people's group than just entertaining one another and keeping out of trouble?

She remembered the time she had suggested that the kids should get together for a Bible study. Jane and Peggy had wrinkled their pretty noses and explained that the young people wouldn't ever be interested in anything as dull as that. The idea was dropped. It was the boys who had the cars and naturally the girls they dated were the ones who decided what the group should do. And Jane and Peggy were the most popular leaders of all.

Kneeling for a few moments of prayer, Carol asked the Lord to show her how to be useful as a Christian. Then she snuggled down under the covers and pressed her icy feet against her younger sister's warm legs. Nancy had been sleeping a couple of hours already, and she was warm as toast.

♦ How come none of the fellows ever ask you for a date, Carol?" Nancy asked, as they neared the chapel Sunday evening. Bill's car had just passed theirs, and the couples who were with him waved as they passed.

Carol shrugged and tried to look as though she had never bothered to ponder such a question.

"They're loco, those guys," her kid brother put in loyally. "You're a lot prettier than the girls they go with, and lots more fun, too."

"It's just that they're used to having you around. I think, Carol," Mother commented from the front seat. "You've grown up with these boys. These other girls, who haven't always been around, seem more interesting at the moment. But your day will come."

Carol said nothing, but jumped out of the car as soon as it pulled to a stop and joined the teenagers who stood in little groups on the church steps. Mom was right, hard though it was to believe. She was already seventeen and had never even had a date. The fellows were friendly enough, sure, and she was always included in group activities. But when it came to dates they just didn't seem to notice her at all.

At the first chords of the piano, the gang sauntered toward the doors. It had long been a custom for them to slip into the last rows where they wouldn't be observed by critical elders. Carol frowned on their lack of attention, however, and chose to sit with Nancy toward the front.

♦ THEY were singing the first verse of a rousing gospel hymn when she became aware of an approaching figure in the aisle nearby. She looked up—into a pair of dark brown eyes that were plainly asking if the seat beside her were available. She smiled an affirmative and picked up her handbag and gloves. His six feet two inches settled noiselessly into the seat. He had no hymn book, so Carol offered him hers, then turned to share her sister's.

All through the service the young man beside her seemed captured by the message. His eyes never left the speaker's face except to follow the Scripture, and a faint smile flickered about his lips. When the meeting ended in prayer, they stood up at the same time. A babble of voices rose from the rear.

The brown eyes smiled down at Carol

◀ Playing in the snow as a gang was so much fun, Carol thought. But surely, she thought, there was more to being a Christian than that!

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in a friendly way. "That was a good message, wasn't it?"

"Yes, it was," Carol answered shyly.

"I liked the way he explained the death of our Lord. I didn't understand for a long time that it was for me He did that. I've really enjoyed studying about it."

"You're new here, aren't you?" Carol asked.

"Yes. I just moved here with my folks last week. My name's Don Thompson."

"I'm Carol Douglass."

"I'm glad to know you, Carol. Do you come here regularly?"

"Oh, yes!" Her eyes shone.

"I'll see you again, then," he said. "I want to talk with the preacher a bit." Then he strode off.

Carol turned to follow Nancy and the others out of the building. Just before she opened the door, she glanced back and saw Don and the preacher bending their heads together over the open Bible.

"Well, as Mama says, perhaps your day is not far off!" teased Roger as they drove home.

"Oh, hush!" Carol countered in mock aggravation.

"How did he happen to sit by you?" Nancy bubbled excitedly.

"It was the only seat empty this side of the chattering magpies!" Roger put in. "Isn't he sharp?" Nancy asked again. "Broad shoulders, wavy black hair—umm! I'm glad you've got the jump on the other girls."

"Nancy! Please!" Carol answered. But she had noticed how nice looking Don was, though what had really impressed her was his interest in the sermon—and in his Bible.

Don wasn't in the gymnasium at the high school with the gang on Monday night, though Carol was sure he would make a crack basketball player. Neither did he show up on Tuesday when they all pulled taffy in Jill's kitchen. But on Wednesday night he met her in the vestibule when she arrived for the prayer meeting.

"Oh, hello!" he called. "I was hoping you'd be here tonight."

"Hi!" she answered. "Yes, we try never to miss a service." Her heart began to beat harder and faster than normal. "You haven't met the kids, have you? Come on, I'll introduce you."

She took pride in presenting him to the others.

Don sat with the men during the meeting. When he rose to offer a prayer, Carol's heart was warmed and she felt drawn to the Lord. Afterwards when Bill asked Don if he'd like to join them for ice cream at their favorite spot, he said he would.

Then he added, "I have my car. I'll take some with me."

When the gang split up, Carol thought it more discreet to ride in Jim's car, and they sipped their malts amid the usual chatter. But when they left the ice cream parlor she found Don walking beside her.

"May I take you home?" he asked quietly. "There's plenty of room."

Don started up a well-known hymn as they drove along and they all joined in. Following directions, he dropped off one and another, and then they were alone.

"How long have you been a Christian, Carol?" he asked, after a few moments of silence.

"I was saved when I was nine," she answered. "My parents brought me up with the Scriptures as my guide for life."

"You were fortunate. I never heard the gospel until I was given a tract by a young fellow in Chicago, and I accepted the Lord Jesus. That was three years ago."

They talked about the Bible and the things of the Lord until they reached her home. As Don walked her to the door he said,

"The fellows invited me to go skating tomorrow, if the ponds are still frozen. May I pick you up?"

She looked up into his smiling face. "Yes. I'd like that."

That was the beginning. The next two weeks Don joined in all the activities. They were happy days for Carol, for always when they drove or played or ate together, they talked of the things she loved best—a favorite verse, a new discovery in the Scriptures, or some portion that puzzled them.

One day Don said, "You know, Carol, I think our young people's group has terrific potentialities."

"But we never accomplish anything," she answered. "I think it's because we waste too much time."

He smiled at her appreciatively. "I've been thinking the same thing. But with a new year before us we should be able to get the group to do something useful. How about planning something special and inviting kids who don't go to church?"

"I don't think many of the group would be interested." She told him of their reaction to the Bible study suggestion.

Don sat rubbing his chin thoughtfully. "Well, let's invite the ones who want to come and talk it over. How about Tuesday night?"

"O.k. I think Betsy and Jill will come and maybe Jack."

"Sure they will, and so will some of the others. You might be surprised."

Don was right. All the gang came. They met at Carol's house and Don briefed them on what he had in mind. He had already secured the green light from the pastor, and four homes had

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been opened. The plan was to start in the afternoon with a sledding party. Then there would be a progressive dinner ending with them all spending the night at different homes. After breakfast Sunday morning, they would meet at Sunday school for a special class. The weekend party would wind up with the entire group going to church.

Carol was amazed at the response. The idea caught like fire. Everybody started talking at once.

"I'll invite Mary-Lou!" Betsy cried excitedly.

"How about John Carlson?" asked Roger.

"We've been trying to get him to come to youth group and he won't. But I'll bet he'll go for this!" Jill exclaimed.

The room buzzed with excitement as plans were made for inviting outsiders.

Don pointed out that here was an ideal opportunity for letting the visitors in on spiritual help as well as fun. When he noted a raised eyebrow attitude he added that he did not believe they should have a meeting or anything like that but that there should be a brief time of Scripture reading centered around a New Year's theme, then perhaps some singing. This could be done before bedtime in each of the homes. He then pointed out that they would arrange for a young and interesting speaker for the Sunday school class and told them that the pastor had already agreed to gear his message for young people.

Almost immediately the enthusiasm among the group took on a more solid note, and Carol even detected an earnest expectancy in most of them.

♦ AFTER they had all left, Don lingered. Carol sat back and leaned her head against the chair, looking at him.

"Don," she said, "I'd never have believed the gang would cooperate like this."

"It shows, Carol, how we often miss out on good things by not giving them a try. Actually, everyone in the group will respond like this when they realize what it means to be used of the Lord. Unfortunately a lot of young people have the mistaken idea that only pastors and missionaries are servants of God."

"I know. And this will do so much for all of us. Even if some of the ones we invite don't come, some will. The important thing is that we are getting a start and planning something worthwhile."

Don grinned at her in the dim light, then reached for her hand and gave it a little squeeze.

"Carol, speaking of worthwhile things, I..."

Just then the telephone rang and Carol heard Betsy's excited voice saying that the first three friends she had invited had accepted. So she never knew the words Don was going to say—that is, not exactly!

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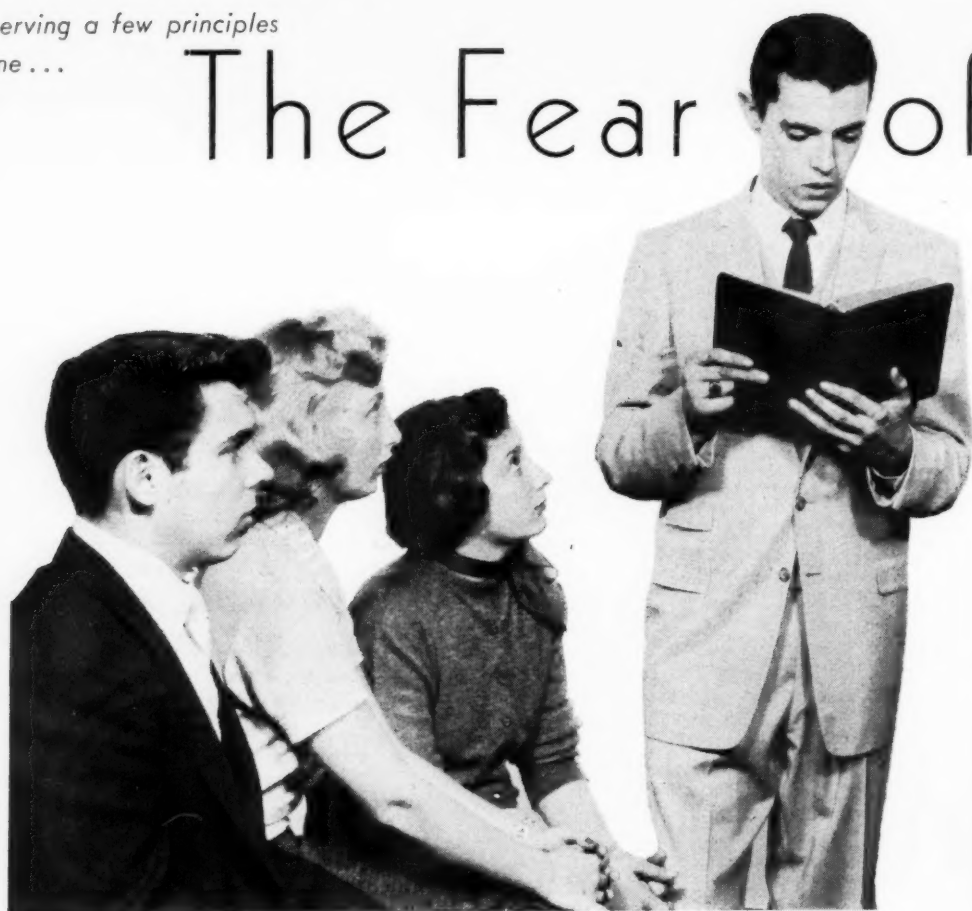
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# The Fear of



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**A**RE you afraid to face an audience and make a speech? Do your knees knock and your hands shake? Does your face get red? Do you stutter and hesitate for words and fall back on "and—ah—er—ah" while you are trying to think? Are you afraid to head committees, accept the chairmanship of church or school organizations because you don't know how to make a speech?

There once was a man who had all the fears and weaknesses you have. Moreover he had a disfiguring skin disease that made people ridicule and even shun him. Yet he successfully overcame these handicaps and became famous for clear speaking. Even his conversation was so convincing that he swayed and dominated any group he was ever in.

Today, although Samuel Johnson died more than a century and a half ago, many of his sayings are a part of our language. When you hear or use such expressions as "It fitted him to a T," "Hell is paved with good intentions," "Mum, it is a secret," and "Whatever you have, spend less," you are using the results of his clear speaking. Though much

of his speaking was in the form of conversation, in a sense we can compare it with formal speaking, since whatever group he was in became at once his audience and gave him strict attention.

You may never be as great a speaker as Dr. Johnson, but if you begin now you can be a clear speaker, one your listeners will understand and attend to.

♦ To succeed in this, you'll want first of all to clarify your thinking. Then you'll want to make sure that what you have to say will repay your hearers for the time they spend listening to you. Finally you'll want to decide whether your chief interest is in making an impression or in getting your message across.

To clarify your thinking you first have to *think*! You can't just blindly accept other people's beliefs as yours. As one man wrote recently, "God has no grandchildren." Sons, yes. But no one becomes a child of God because his parents are.

Examine some of the beliefs and traditions you hold. Ask yourself: Why am I a Republican? Why am I a Presbyterian? Why am I for integration? Why

do I attend evening church instead of watching TV or studying?

Whatever subject you tackle first, read everything on it you can find—recent magazine articles, news items, old and new books. Walter S. Campbell, author and instructor in writing, says that by systematic reading almost anyone can learn in a few months' time more than most people know about a subject.

After reading, sorting opinions and making your own decisions, you'll stand with new assurance of your convictions. You've clarified your thinking on the subject. You're enthusiastic about it and you could make a speech.

♦ But wait a minute! Are you sure your hearers will feel repaid for the time they spend listening to you? Whether they will depends partly on your own integrity, partly on the subject you choose and partly on the polish you give your speech.

Radio or TV fans who aren't impressed with a program can twist a dial. Readers can drop the magazine, close the book or shut their eyes when the author fails to

# f Public Speaking

By Catharine Brandt



give them value for their time. But an audience is on the spot. Not many will get up and walk out even if they're bored with what you're saying. So you must give "value received" for time spent.

Then you have to believe in your subject. Alan H. Monroe in *Principles and Types of Speech* points out that "people do not listen merely to a speech, but to a person speaking." You cannot urge your audience to support the young people's meeting if you do not support it. So choose a topic you sincerely believe in.

Another way to make sure your audience will be repaid for listening to you is to choose a subject that will be meaningful. Unless your hearers understand what you say and pay attention to what you say, they will not feel repaid.

After choosing a topic that you can present convincingly and one that you believe in, add the polish. Few people go through high school and college without enrolling in a speech class. If you are one who missed that training, you can no doubt find an extension class in your local high school or college that will

teach you the art of polishing speeches and provide you the practice you need in order to please your hearers.

♦ **BEFORE** you make that speech, however, there's something else to think about. Do you want to make a good impression or do you want to get your message across? There's a difference. One way lies failure, the other success.

A trick that may help you forget about making a good impression and keep your mind on getting your message across is to set down on paper in one clear-cut sentence the theme or purpose of your speech. Then stay with it. For instance, if you are to give a pep talk to get the young people in your church to turn out for evening service, you might word such a sentence something like this: "By not attending evening service, young people are missing an opportunity to increase their knowledge."

Then everything you say must whiz like an arrow to your central statement. Don't try to make a hit with your favorite clichés. Instead make every illustration, every quote, every fact point up the

statement you have written down.

It might be that before you speak you would have to do a little sales promotion work to see that the evening service actually is profitable to those who come. Think of what there is to learn about the Bible, the church, the songs. Especially appealing to young people should be instruction in music—music of the Bible, music of the church and accounts of great composers who were also saints. You might strike the match that would spark someone in the audience to write a new hymn. It might even be a great hymn and then it would cause the man who said, with regret, "No great hymns have been written in the twentieth century," to retract his statement.

By concentrating your speech on one clear-cut sentence you'll forget about making a good impression and you'll put your message across.

Overcoming your fear of public speaking adds up to a big project. But you'll end up with an inner satisfaction when you've cleared your thinking on a given subject, satisfied your audience and made a good impression.

END

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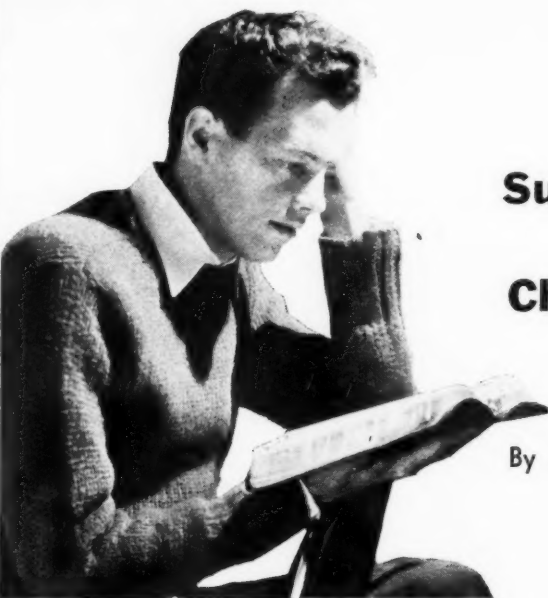
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# What Does the Bible Say?



**Sure I'm a Christian!**

By Anthony C. Capon

You'll find assurance of salvation in a study of God's Word.

**M**ost of the topics we consider together in our Bible studies are chosen because they are matters on which I myself have needed guidance from God's Word in the past. I try to point out to you the verses from the Bible which have been of particular help to me.

This is especially true of this month's study. We will consider a subject on which I was in great doubt for many years until someone opened up the Bible to me and showed me what God had to say about it.

† Our subject, put in one word, is *assurance*. For many years one key question occupied my mind: "How can I be sure I'm a Christian?" Sometimes I felt that I was; these were the times I was feeling good and I seemed able to conquer my sins. At other times I felt equally sure I was just a sham, an imitation Christian, and a pretty poor one at that.

If only someone during those years had explained these things to me as I want to try to explain them to you, I would have been saved much anxiety and I would have been of greater use to the Lord.

According to God's Word no one need for a moment remain in such uncertainty. Every person is either saved or lost, and every person may know for sure which group he is in.

See, for example, the case of the Philippian jailer in Acts 16. In verses 29 and 30, what evidence do you find that he knew himself to be lost? You should find one thing in each of these verses to show you beyond question that he knew

he was outside of God's salvation. But now look on to verses 33 and 34. Do you think he is now equally certain he is saved? What ceremony in verse 33 shows that he now considers himself a Christian? What is there in the next verse to prove that his heart was not troubled with doubts?

Just one reference from the First Epistle of John. Chapter 5, verse 19, tells us that John knew that he was "of God," that is, that he was a Christian. But does it also mean that other Christians, the ones he was writing to, also knew that they belonged to the Lord? He does not say, "I know," but—what? As we read these words today, they tell us that we too may know that we are His.

† You will make no progress in the Christian life until you are sure that you have received Christ and that He lives in you. My greatest regret as I look back on those years of uncertainty is that I did not grow in my Christian life. I did not make progress in holiness and I did not increase in usefulness for Christ. The reason for this is simple.

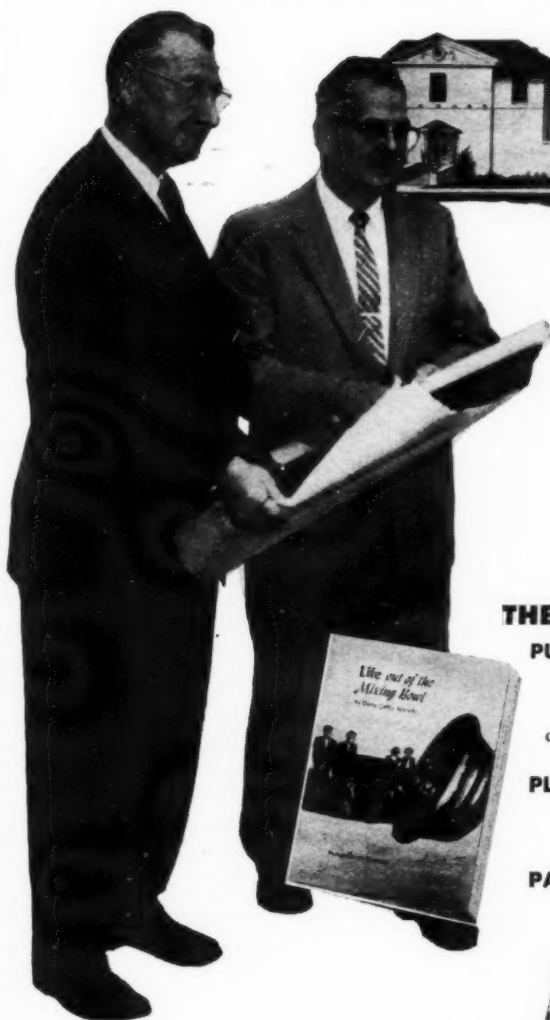
Look at I Corinthians 3:11. What part of a building is Jesus Christ compared with in this verse? This is what He must be in your life: you build your life on Him. Verse 12.

Just imagine for a moment that you are building a house. You lay the foundation and are pleased with your work. Then you put up the main walls and have nearly got the ground floor completed. But suddenly doubts spring up



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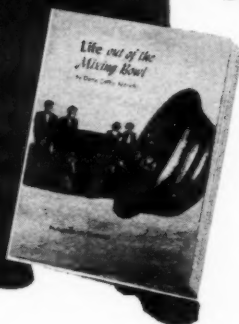
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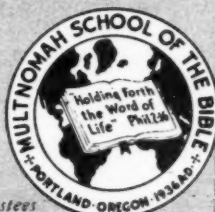
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Faith in the Word of God brings confidence

in your mind as to whether the foundation is secure after all. You break down the building in order to re-check the foundation. This happens over and over again, as doubts about the solidity of the foundation come in every time you get beyond the main floor! What chaos!

That is a picture of your life. If you are uncertain whether the foundation (Jesus Christ) is really laid. You begin to grow a little as a Christian, but then doubt about your basic salvation springs up in your mind and breaks down all you have accomplished. And so the pendulum keeps swinging between faith and doubt, and you get nowhere.

Get wise! Get sure! That is your first vital step.

But how? I want to give you three simple grounds of assurance as I find them in the Bible. If you have each of them fixed in your mind, your faith will not again be easily shaken.

♦ The first support for your certainty is the absolute effectiveness of Christ's death. To put the matter very simply, it is the death of Christ on the cross that effects salvation, and nothing of your own is needed to supplement it.

Much doubt about your salvation may arise in your mind because you have the idea that you need to contribute something to your salvation. You think you are not saved because you do not yet feel your sins deeply enough, because you are not witnessing for Christ, because you are still afraid of death, because you do not seem to be getting your prayers

answered, because you sometimes miss your quiet time—and for a thousand and one other reasons.

Now listen! If you were doing all these things right—if you were deeply convicted of sin, if you witnessed to everyone you met, even if you were put to death for Christ's sake—that would contribute nothing whatever to your salvation! You are no more saved by doing these things than you are lost by not doing them.

Turn to I Corinthians 15:1 to 4. In verse 1 Paul reminds his readers that he preached the gospel to them and that they received it. The beginning of verse 2 tells you what resulted from this. Write it down. But what was the gospel by which they were saved? Verse 3 tells you as plainly as you could wish. They were saved because Christ died for their sins.

How does Paul describe his gospel in I Corinthians 2:2? To make them sure of their salvation he taught them to rest upon the fact that Jesus Christ was crucified for them. My advice to you is the same: when Satan afflicts you with doubts, tell yourself that Christ died for you.

One more verse on this point: I Peter 3:18 ("once" in this verse means "once for all"). For what did Christ suffer? And for whom? So if you feel yourself to be unjust, unworthy, you are one of those He had in mind when He died.

♦ HERE is the second point to grasp: the absolute sufficiency of your faith. We have seen that the Blood of Christ is effective in procuring your salvation; now let us see what response is required on your part.

In Ephesians 2:8 and 9 Paul deals with this question. He says that we are saved by grace (that is, by the sacrifice of Christ). But, on our part, it is through—what? And not by—what? Verse 9. Get these two points clear in your mind. Repeat them to yourself: "My salvation is through . . . and not . . ." Time and again the Word of God emphasizes the same truth. Nothing you do, nothing you say, nothing anyone else does to you or on your behalf, nothing you can give up, can make Christ's atoning death good in your case. Only faith. See the same thing in John 3:16.

But what is faith? We might be puzzled about this, had not God given us one verse to make it really plain. John 1:12 is the verse. It describes how one becomes a child of God. At the end of the verse you see it is by faith, that is, by believing. But the beginning of the verse explains to you what faith is. "To have faith" means to do something. To do what? See the first six words of the verse.

So you see that I have to do nothing more than receive Christ into my life as the One who died for me and whom I need to save me. I do not earn Christ, I

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take Him. I do not buy salvation, I accept it, as a gift. If someone buys me a present, it is an insult if I offer to pay him for it. I receive it with gratitude. So with the Lord Jesus.

Let me ask you: Have you in this simple way asked Him into your heart? It is not difficult: "Lord Jesus, I am a sinner. Thank You for dying for me. Come into my heart to save me and to be my Lord." To say this and mean it is sufficient.

♦ BUT I know that some of you who have done this (perhaps many times, though you needed to do it only once!) will say: "But I still have doubts. I still don't feel right." To you I would say, you need to grasp one more thing: *the absolute reliability of God's Word.*

You believe, don't you, that God keeps His promises? Let us look at two of His promises. First turn to Revelation 3:20. In this verse Christ is speaking. He stands at the door of the heart and wishes to come in. What is said in the verse to be the only thing you need to do? It is what we saw in the last section, isn't it? And we are assuming that you have done this.

Now, what promise do you find in the middle of the verse? Look for six words beginning, "I . . ." Make this personal to yourself: "Christ promises me that if I open the door, He will come in. Therefore, if I have opened the door, He has come in." Not I hope He has or I think He has, but: *He has!* Write this down if it is true of you.

Does the verse say we will *feel* Him come in? Or that we will go through some great emotional experience? Don't worry about whether you feel right or feel different. The only thing to concentrate on is this promise of God to you, which is absolutely reliable.

Secondly, look at Hebrews 13:5. You will find a promise at the end of the verse. When does Christ say He will leave you? How soon do you think that day will come? This means you can add something to your statement. "If I have opened the door of my heart, Christ has come in, and He will never leave me again." This does not mean there will be no temptations, no sins, no problems, no failures. It simply means the foundation is laid—*permanently*. Believe it.

♦ When these truths were pointed out to me, I formed a simple resolve. It was that I would never again doubt my salvation or that I was a child of God. I never have. "Feelings" of being a Christian have come slowly; progress too may have been slow, but it has been steady. Christ is being formed outwardly in my life. Witnessing has gradually become effective and friends have been won to Christ. The fruit of the Spirit is being borne. It can be so with you.

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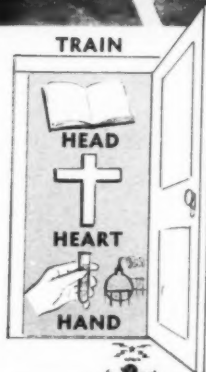
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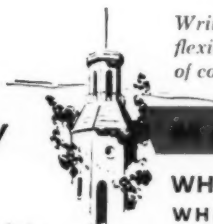
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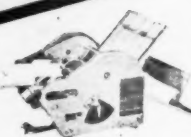


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